ZIONS HERALD

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An Honor To Our President

The Boston Wesleyan Association, publisher of ZIONS HERALD, is proud of the honor given to its president on May 26th by Boston University

Following is the citation made by President Daniel L. Marsh in conferring the degree:

ALFRED HARLOW AVERY, graduate of Boston University with the degree of Bachelor of Arts and Master of Arts; business man and philanthropist, making a business of philanthropy and a philanthropy of business; "fervent in spirit, serving the Lord," — I confer upon you Boston University's honorary degree of Doctor of Commercial Science.

MAY 28, 1947

FROM COVER TO COVER

THE WITNESS OF THE METHODIST CHURCH IN THE WORLD TODAY, by Bishop Ivan Lee Holt, resident in the St. Louis Area of The Methodist Church and president of the Ecumenical Methodist Council.

The Rev. Charles Parkin, minister of the Rumford, Me., Methodist Church, writes about Peter Cartwright's experience at the General Conference of 1852, in PETER CARTWRIGHT COMES TO BOSTON.

OVER A FEW THINGS, by the Rev. Fred W. Church, minister of the Methodist church in Worcester, New York.

READERS WRITE

Dates Reversed

My attention has been called to a letter of W. H. Barber of Manor, Pa., correcting a slip in my article on the Ecumenical Conference in the HERALD of April 2nd. He is right and I do not see how I confused the dates. The Ecumenical Conference was held in Washington in 1891 and in Toronto in 1911. I had the dates reversed.

Bishop IVAN LEE HOLT
St. Louis, Mo.

Is it Brotherhood?

Harold Hickey (April 7th Z. H.) asks, "Is Our Ministry a brotherhood?" My question is, "Does the church which pays $3,000 a year receive three times the advancement toward the kingdom as the church that pays only $1,000?"

F. L. CANHAM
New Canaan, Conn.

Religious liberty in Italy

Recently a telegram came from an American friend in Italy, relating to struggle in the Constitutional Assembly over freedom of religion in Italy. The telegram read, "The victory is the Lord's. . . ." Every clerical force was arryed to prevent any concession to the Protestant groups. Freedom had been denied under Mussolini-Vatican Concordat and it was altogether ignored from the first days of the allied occupation. Though the Allied Military currency carried the four freedoms printed on all Italian paper money, the printing was done in English and in almost indiscernible ink as if the Italian people were not to get the information.

Now the word comes that the Assembly finally adopted in Article 14 of the Constitution of the new Italian Republic the following, "Everyone shall have the right to profess freely the religion of his own faith in whatever form he may choose, individually or associated with others. He shall have the right to propagate the same and to the free exercise thereof in private or in public and in acts of worship, providing that they do not deal with principles or rites contrary to public order or good custom." Another section gives the right to hold open air services without asking permission in advance.

Much is due to two Americans who gave their time and services to champion, in Rome, the cause of the various Protestant bodies who have had work there. One of these men is a New York physician and the other a Presbyterian minister, my friend Dr Frank B. Gigliotti, who had been with us years ago at Collegio Monte Mario and who knew all the background. Dr. Gigliotti states that by a majority of five votes the public schools remain under the direction of the state and do not pass to the control of the Catholic Church. The church-controlled press laid this to "Communists and ultra left wingers."

SAMUEL W. IRWIN
Washington. D. C.

Unitarian Minister Censured

BOSTON (RNS) Criticism of a Unitarian minister for "unethically" attacking two fellow clergymen in a circulated pamphlet was voiced in two resolutions adopted at the 122nd convention of the American Unitarian Association here.

One of the clergymen attacked in the pamphlet said to have been issued by the Rev. Edward B. Wilcox of Lynn, was the Rev. Stephen H. Fritchman, suspended editor of the *Christian Register,* Unitarian monthly magazine and the other target was the Rev. Pierre van Paassen, author and lecturer.

Neither resolution, the convention pointed out, was meant as a defense or attack on Mr. Fritchman. The Rev. Frank O. Holmes, C cord, N. H., offering one of the resolut censuring the pamphlet, charged it co tuted a "break of the standard of professi courtesy" and that in his 25 years in the m istry he had never known a Unitarian m ister to use the kind of language printe the pamphlet.

Ministerial Ethics

Addressing the class of young mini who later were admitted into full mem ship in the New England Annual Co ence, Bishop Lewis O. Hartman pointed that every calling has its code of ethics, ten or unwritten. The physician must scribe to the Hippocratic oath. The bus man if he is to achieve lasting success observe the requirements of a "fair d The lawyer is governed by certain imper principles. The strict observance of an ical code is indispensable to ministerial cess since the very stock in trade of clergyman is religion and ethics.

The minister needs to guard hi against criticism, direct or indirect, o predecessor. He must give no place to ousy. If a pastor going to a new chur wise and Christian, he will speak well o man he is following and play up his pre sor's good points. "You are not to be lutionists," said the bishop to the candi "You are builders. Your predecessors laid foundations. Do not allow your s ness, your ambition to shine, to destroy i way the good that has already been a plished."

Then, went on the bishop, there i ethics of the confessional. We set up no such as our Roman Catholic friends to which sinning human beings may to pour out the story of their weak and transgressions. But every minis bound to be taken into the confidence parishioners. What they tell him is i nature of a privileged communicatio should keep it in the secret recesses heart. If a minister begins to talk too to gossip, to reveal secrets, he will soo cel out his influence and lose his pow

A minister must deal charitably wi critics and his opponents. His first b is to love, not to fight. Some clergym constantly restless. They cannot get with their laymen. They are looking perfect situation. But what is our bu It is to take men and women as we fin and to make them better men and v "Remember," counseled the bishop, "i were no sinners in the world, it cou pense with your services."

A sound ethical code demands th isters shall discharge their duties i conscience. There is an ethics of the eight hours' work for eight hours' research and sermon preparation. T

ethics of the street—call from house to se, minister to the needy, to the sick, to bereaved. "There is an over-and-above c for you to observe. Do more, always more, than is required of you. Do anyg to help—for God. Do not rest on your nity, on your pride. Your Master came to be ministered unto but to minister." nd the motive behind it all? Ethical es, rules, in other professions must be obed or success goes out the window. In ministry, the motive is love for Christ. e observe our code for His sake that men y see the beauty of His life in us and ire Him."

Solves Dilemma

YNN, Mass. (RNS) The New England nference of the Luther League was in a mma. The banquet, highlight of their kend conference here, was booked for dining hall of a Baptist church which a capacity of 300. A week before the quet there were alreday 400 reservations. o the local committee appealed to the n Jewish Community Center for persion to use its large auditorium for the quet. It was all right with the center cials, until it was discovered that the ht in question had already been booked a Catholic basketball league for its anl banquet.

he banquet was finally held in the gymium of the Lynn YMCA.

Library Needs Books

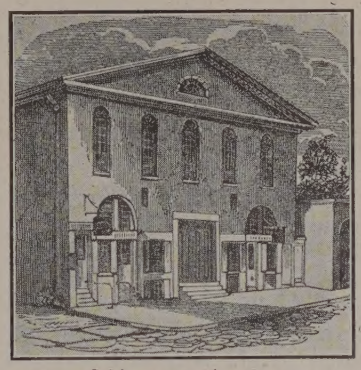
eonard Theological College, Methodism's hest ranking school for the training of Indian ministry, and in which all instruc- is in the English tongue, would like to re a number of religious resource books the library. Among books desired are following—and others of like quality:

x Mueller, Sacred Books of the East Series
ernational Critical Commentary
w Century Bible
nbridge Bible
ingdon Bible Commentary
ke's Commentary
stminister New Testament and Commenes
ffatt's New Testament and Commentaries
sting's Bible Dictionary
sting's Dictionary of Christ and the Gos-
Walker, History of the Christian Church

f you have any of these books and are ling to give them, or sell them at low e, to Leonard Theological College, please mmunicate with the Rev. James K. Maths, 150 Fifth Avenue, New York; or Dr. es K. McEldowney, Librarian, Leonard eological College, Jubbulpore, Central vinces, India.

Peter Cartwright Comes To Boston

CHARLES PARKIN



Bromfield Street Church, Boston

When the General Conference of 1948 meets in Boston there will be at least one sainted spirit looking down with keen interest from the battlements of Heaven, or if he can get near enough, flitting about among the delegates; and that is old Peter Cartwright, whose rugged personality, bushy, uncombed hair, and plain, outspoken comments enlivened the General Conference of 1852 when it met in this same city of Boston, Massachusetts.

That was Peter Cartwright's tenth General Conference. He was a member of every General Conference from 1816 to 1860—twelve in all—but for this fighting fiirebrand of pioneer Methodism from the western plains, the General Conference of 1852 in Boston was one to be remembered above all the rest.

In the first place Peter did not want to come. There was too much education and culture in Boston for his fancy. Too much education wasn't good for a Methodist preacher! He himself had little of it. What learning he had, he had garnered from books selected for him by his presiding elder, who later became Bishop McKendree. He says that he was more indebted to Bishop McKendree for guidance and help in his reading than to any other man on earth; and then he adds, "I believe that if presiding elders would do their duty by young men in this way, it would be more advantageous than all the colleges and Biblical institutes in the land."

But let him tell us himself how he felt about the General Conference coming to Boston. In his autobiography published in 1856 he writes:

"When in Pittsburgh, at the General Conference of 1848, the New England brethren pleaded hard for the General Conference of 1852 to be appointed in Boston, they alleged that New England had never had a General Conference. I observed to Brother Crandall, and other New Englanders, rather jocosely, that judging from the Yankees that I had seen out in the west, I was a little afraid to venture myself in the General Conference among the Bostonians; for almost all that I had seen in the west had assumed such high ground, professed such mighty educational attainments, that we poor illiterate western backwoods preachers could hardly hold an intelligible conversation with them; and that we were afraid to start any proposition whatever; and when we met them, we could only stand and look at them, and make ready to answer questions."

To this, Brother Crandall pleasantly replied, "Why, sir, you have never seen a genuine Yankee in the west; those you have seen are runaways, or pretenders, or imposters; they are an adulterated set of scapegallows fellows; but come to Boston, and we will show you a real live, green Yankee." "Very well," said Peter, "We'll go for Boston."

Peter might have spoken to Brother Crandall "jocosely" as he said; but he was very earnest and forthright in his pronouncement against too much emphasis upon an "educated ministry." "The Presbyterians and other Calvinistic branches of the Protestant Church," he wrote, "used to contend for an educated ministry, for pews, for instrumental music, for a congregational or stated-salaried ministry. The Methodists universally opposed these ideas; and the illiterate Methodist preachers actually set the world on fire . . . while they were lighting their matches!"

Not that Peter was against education; it was all right for doctors, lawyers, teachers, but it didn't help a preacher. "I do not want to undervalue education,

(Continued on page 517)

The Witness of The Methodist Church In the World Today

BISHOP IVAN LEE HOLT

The Old Testament Background

The history of the Hebrew people falls into three periods. There was a period of isolation; there was a period of world contact; there was a period of world absorption.

When the Hebrews came out of Egypt and settled in Canaan they rejoiced in the goodly land and were thankful for geographical barriers that would prevent invasion by any enemies. No other people on earth lived in such a protected land, and the Hebrews felt that God would stand as guardian at the fords of the Jordan as their protector. God was their God, they were His chosen people, and the land was God's country.

In the course of time enemies invaded the land. In this period of world contact, it was necessary to readjust not only political but religious thinking. Sometimes the religious teacher with unusual insight suggested that the Hebrews themselves would be subject to God's judgment in the Day of the Lord. The destruction of that day might involve the whole world and God would have to begin again with the remnant of His people.

As the generations passed it was evident that God did not intend to destroy the world, and it was equally apparent that the anticipated victory over their enemies would be a long time coming to the Hebrews. In such a day of absorption when Palestine became a part of a great totalitarian state there had to be another readjustment of both political and religious thinking. A great teacher of religion in Babylonian captivity saved religion for his day and for the centuries to come. This prophet of religion insisted that God was preparing people through suffering to join with him in the making of a new world. He insisted that God is behind all nature; that God is in history and can raise up a man like Cyrus to do His bidding; and that those who have suffered and have come to a new vision may return to their native land to build a new order. It would have been so easy for him to become entangled in God's judgments, but he was more interested in God's love. Down the centuries we can hear him say, "Comfort ye, comfort ye my people;" "The days of your mourning shall be ended;" "God Himself will be your everlasting light."

The New Testament Background

In the New Testament the Book of Revelation is a vivid portrayal of God's judgment. Very early in the Christian movement there came a period of persecution; as a matter of fact, Christians suffered for their faith from the very earliest days. There were distressing times when it looked as though there would be no survivors. In such dark hours, the religious seer would sometimes lift his eyes to heaven and see the great host of the redeemed. There might be few Christians left on earth, but there was a "communion of saints" whose strength was available for the earthly struggle as they followed a leader on a white horse across whose thigh was written "King of Kings and Lord of Lords." In spite of the emphasis on God's judgment, the author of Revelation never lost faith in the ultimate triumph of righteousness nor did he lose sight of the New Jerusalem which would one day come down to earth. He was sure that the new order would bring in a period of happiness for mankind. In our American history we have known periods similar to those through which the Hebrews lived. We have had our periods of isolation in which we were conscious of God's special care. We have had our period of world contact during the War with Spain and the first World War when German submarines came to the mouth of the St. Lawrence and there was threat of a German invasion through Mexico. We have had our period of world absorption in the second World War when we came to know that the United States is definitely a part of a larger world and when the dropping of an atomic bomb wiped out national boundaries and separating barriers.

Though He Died, Yet He Liveth

Maeanna Cheserton-Mangle

It was black in Denmark that night September 26, 1940. The dense gloom Nazi occupation lay heavily upon the Dan people — both spiritually and physical Nevertheless, 40,000 of them had gathe in the courtyard of Amalienborg Castle Copenhagen, to pay honor to their king his seventieth birthday. They sang a cheered lustily as they waited for their loved monarch to appear on the balco When the door opened and he stepped to greet them, tens of thousands of t flashlights, which most Danes carried dur the blackout, played upon the towering fig of King Christian X. Standing in the b liant illumination, he was both their sym of freedom and their beacon of hope.

Now the King is dead, but his spirit immortalized in the hearts of his people ever a man were worthy to stand at the h of a nation, it was King Christian—for was a courageous man. If ever a man sho rest in peace with God, it was King Ch tian—for he was a good man. If ever a n were well-named, it was King Christia for his life exemplified the teachings Christ, his Master.

Christian had always been popular w the Danish people. When he ascended throne in 1912, his reputation was that soldier and sportsman, rather than a polit leader. During the thirty-five years that reigned, he not only gained high esteem his statesmanship and his democratic p osophy, but won the undying loyalty of subjects.

It is easy to see why. In peacetime, Ch tian liked nothing better than to wa through the streets, window-shopping, gr ing his griends—the people. He was a ha husband and father. He was a sympath and understanding ruler. He conducted life in the spirit of the Golden Rule. I not surprising that in 1920, when a gen strike precipitated demonstrations for r ing Denmark a republic, they soon pet out, because no one could think of any didate for the presidency but Christian.

It was in wartime, though, that Chris attained his fullest and greatest stature. I mark, helplessly neutral, thought she protected by her non-agression pact with many. But Hitler's armies overwhelmed in a night, and King Christian was fo to surrender "under protest." It was a pu physical surrender—a necessary expedier aviod the wholesale slaughter of his pe

Morally and spiritually, Christian n backed down. He was the spearhead of people's resistance to the invaders. He spired them with courage, faith and h Until he was placed under palace arrest

rode his white horse every day, through the streets of Copenhagen, giving his subjects words of encouragement. And even while under arrest, he managed to smuggle a message to his people and to the world: "We have allies in other countries fighting for our cause. Let everyone know that so long as the Germans are in this country, I will sign no decree forming a new Danish government. What I have signed so far has been forced. God protect you all. God protect our country."

In no phase of his resistance to the Nazis was the caliber of the man more clearly revealed than in his stand on anti-Semitism. Despite the pressures of the Germans, King Christian refused to promulgate Hitler's anti-Jewish laws. As a matter of fact, he threatened that if such legislation were passed, he, and all the members of the royal family, would wear the yellow Star of David. Shortly thereafter, he attended a special service in a Copenhagen synagogue in full dress uniform. One story, in particular, points up the greatness of Christian's moral code. The Germans came to him demanding that something be done about the "Jewish problem." The King answered, "Sirs, we have no such problem here, because we have never considered ourselves inferior to the Jews."

It was this man, Christian X, with his love of freedom, his respect for human rights, his devotion to God, who was able to lead his people through five years of suffering and terror. It was due largely to him that the spirit of the Danes remained unbroken. With his passing, they have lost a good friend and a wise statesman. The world has lost a great Christian.

It is said that the King's last words were, "My task on this earth is over. I have peace with God and myself. I am so tired."

May his soul rest with God.

West Point Chaplain

WASHINGTON, D. C. (RNS) President Truman has appointed the Rev. Frank Easton Pulley, rector of the Episcopal Church of the Holy Comforter at Richmond, Va., to be chaplain at the U. S. Military Academy, West Point, N. Y., the War Department announced here.

Mr. Pulley has been notified by Secretary of War Robert P. Patterson that the appointment, for a four-year term, would become effective June 7.

He will supervise the Protestant cadet chapel at West Point, succeeding the Rev. John B. Walthour, who will become dean of St. Philip's Cathedral, Atlanta, Ga.

Mr. Pulley has been rector of the Richmond church since January 1, 1945. He previously had served in churches at Sanford, Fla., and Wadesboro and Louisburg, N. C. A native of Tarboro, N. C., he is a graduate of the University of the South at Sewanee, Tenn.

Meditating on the words of the Prophet of the Exile, and on the visions of Revelation, I am wondering whether we have attained spiritual maturity through the suffering of the last war, as those of earlier centuries attained it. Can we still be satisfied with the political and religious concepts of a period of isolation? Do we persist in thinking that we can be in contact with the larger world without being a part of it?

We must be conscious of the fact that God has brought the nations of the earth to judgment. There was a day when God seemed to give us choice seats in His Hall of Judgment. The Japanese empire was surrendering and the story was coming to us by radio. We knew that mighty Babylon had fallen. Do we recall the moment when the commentator said, "It has been a cloudy morning, but now the sun has broken through?" Do we recall how one of the victors reminded us of the white crosses on islands in the Pacific and indicated that the chance for a better world came through great sacrifice? Are we conscious of the fact that through suffering His redemptive love can prepare us to join with Him in the creation of a better world? Have we learned that lesson?

THE NEW ORTHODOXY

These questions are most important because it is very easy for us to become entangled in God's judgments and lose sight of his mercy. When the First World War was over there came out of defeated Germany a theology which has influenced Christian thought for a whole generation. That theology spoke of crises and judgment. The nations of the world had forgotten God, and men in all lands were sinners. We were in need of repentance, and even in victorious lands the church must fall on its knees seeking forgiveness. In that theology there was, of course, a message we needed to hear. It was heard in theological class-rooms on the Continent, in the British Isles and in the seminaries of the United States. Because it made use of many old phrases and turned back to the leaders of the Reformation, there were many who welcomed it as a return to orthodoxy.

It seems to me that we are likely to hear the same teaching again. We are more vividly aware of the fact that evil holds the world in its grasp. There are demonic forces whose power it seems wholly impossible to break. Despair is prevalent over great sections of the Christian world. One of the ablest of British churchmen said in New York recently, "In victorious England as well as in defeated Germany we are in despair. We have ceased to believe in progress." In Europe communities are being established which resemble the monasteries of the Dark Ages. Off the coast of Scotland is an island from which the first missionaries set out to convert Scotland. On that island of Iona today is an earnest company of Protestant Christians who sense the urgency of this hour. In Sweden is a similar community, and in Holland there is still another. "We started on the way to hell two generations ago. The intellectual leaders lost faith in God. They still held on to their ethical convictions. With faith gone there came another generation which surrendered even ethical convictions. The descent continued until we reached the concentration camp at Dachau. We blame German Nazis for Dachau, but it would have come at the hands of someone else because European feet were set decades ago on the path that led to hell. Let America watch the way she goes." Out of such convictions and experiences will come even more vigorous statements about crisis and judgment and repentance. But I have a feeling that Methodism has another witness to bear in this hour.

THE CHALLENGE TO METHODISM

It is my conviction that no church has strength enough to face this hour alone, and since I know that our Methodist church with all of its strength is touching only a small segment of the non-Christian world, no one will think that I am concerned only with The Methodist Church when I speak in these closing moments about its witness. The Methodist Church is truly a world

(Continued on page 524)

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"Pewed Churches"

According to the *Daily Zions Herald* of May 11, 1852, reporting the daily sessions of the General Conference which was meeting in Boston at that time, there was wide difference of opinion within the church on the subject of renting pews as a means of church finance. The occasion for much of the debate was a resolution to erect a large national Methodist church in Washington, D. C. The western delegates were in direct conflict with the eastern delegates over the practice of renting pews. The westerners resented the snobbishness of this practice and would not contribute to the erection of a church which would follow any such mode of aristocracy.

Dr. Matthew Simpson (later made a bishop) led the fight for the Washington project. He made it clear that the Washington church would not be a "pewed church," but a free church where the vast crowds of people in Washington would find a convenient and attractive place for Methodist worship. Thus, on May 10, 1852, Methodism actually established its very first national church. It is significant to note that to this day the famed Metropolitan Methodist Church of Washington, D. C. stands as a welcome to all Methodists who go to that city. There are no doors on its pews and its simple beauty carries a profound democratic dignity which makes it a place of which the church can be justly proud.

Memorials To The People

The confusion over Memorial Day in many of our communities stems from the fact that old wars, middle-aged wars, and modern wars get all mixed up in the celebration. Older veterans are resentful of the priorities given to newer veterans in the local parades; patriotic groups of all types and descriptions vie for places of prominence; speakers will shout from the local band stand that war is inevitable and that the nation must arm itself to prepare for that day, while other speakers from other bandstands will shout that war is evil and that we must stop it.

Observing all of this annual maelstrom is the public. It is a confused public because it came out to celebrate the day as a memorial tribute to those who lost their lives. Those whose homes have been broken by the tragedy of war did not come out to celebrate any approval of their loss, but with sick hearts hoped that Memorial Day would be symbolic of a public sympathy as well as a united determination that "these shall not have died in vain." They listen carefully for a trumpet call of peace; they pray that their little sons and daughters, who scamper about the cemetery on Memorial Day, will not be carried there in another twenty years because nations still insisted upon lifting up sword against nation.

If May thirtieth is to be a memorial to the people, let it be a day of high resolve that the United Nations shall supersede national imperialism; let it be a day of high resolve that good, not totalitarianism, shall feed the hungry and clothe the naked of the world; let it be a day of firm determination that the basic freedoms of democracy shall in no way be jeopardized by self-interest or a naive reliance upon mob rule. Let the day be a memorial to the people; that not only this nation, but all of the world shall be of *people* and for *people*.

Dear Mr. Stassen

Protestants have been proud of you, sir. You have been a loyal Baptist and an outstanding leader in the International Council of Religious Education. Your aspirations for the Presidency of The United States have been quite enthusiastically approved by persons who believe that a man of outstanding Christian character ought to occupy that high office.

Now, however, we speak for progressive Protestants and other non-Catholics when we say that you are playing a very foolish game in your recent endorsements of U. S.-Vatican diplomatic relations and in

your weak expression of approval of the Supreme Court Decision regarding the use of public funds for sectarian purposes. Not only have you issued a blanket insult to the members your own courageous denomination in the verbal spankings you have given them because of their stand on church and state, but you have offended every thinking member of those churches which are related to the International Council of Religious Education.

Most of us think that we know your motive in making these statements. It seems to us to be a rather childish way of soliciting Roman Catholic support at the next Republican convention! What you do not seem to know, however, is the clear fact that the overwhelming majority of democracy-loving people in this nation are determined that state funds and national diplomacy shall not be officially related to any sect or creed. If you are still determined to follow your college fraternity style of vote-getting, you can count most of us out!

You have too much to offer the nation to be victimized by your political advisors who have led you to make these anti-Protestant remarks.
issued to both the Southern and Northern Baptists.

Do not sell your birthright as a free churchman for a few votes! Do not try to run for office on a slim attempt to appease. Stand your ground, sir, for the very basis of democracy is threatened by the growing denial of religious freedom throughout the world.

"Since What We Choose Is What We Are"

The Unitarians have fired one of the finest editors in the field of religious journalism. They said, officially to be sure, that their editor was not cooperating with the denominational headquarters, but underneath every uttered sentence on this subject went the clear statement that Mr. Stephen Fritchman was too liberal to satisfy the reactionary members of the church. Just before the final debate on the subject at Arlington Street Church in Boston, the Unitarians sang with Methodist gusto, William DeWitt Hyde's hymn,

"Since what we choose is what we are
And what we love we yet shall be."

To be sure, those who insisted that Mr. Fritchman should be dismissed tried in vain to convince the world that it was purely an administrative matter, yet the entire debate centered chiefly on the fact that Mr. Fritchman was too outspoken in his editorial policy. *The Christian Register,* despite the fact that it has been the official journal of the Unitarians for 125 years, has had a unique reputation in its tradition of allowing the editor complete independence. But from here on, the journal is to be a house organ subjected to official blue pencils.

Unitarians have had a great reputation as leaders in the field of liberal thought. Their publication has consistently reflected that spirit, but this is to be no longer true. We can no longer look to the Unitarians for liberal leadership as was overwhelmingly demonstrated in the almost uncouth manner in which they voted to fire Mr. Fritchman. Their publication, like most official church papers, must follow "the accepted line" and not raise issues upon which there is any profound disagreement.

Perhaps it is impossible to reconcile a free religious press with a denomination. Obviously this is an impossible reconciliation so far as the Unitarians are concerned. It may be that an organ of free speech must ultimately rely upon the financial contributions of those who believe in a free press for a free religion. Certainly those who believe in an aggressive religious press that will bring uncensored news to the people must face this realistic situation:

"Since what we choose is what we are
And what we love we yet shall be."

An Anti-Lynching Law

The complete and ghastly disregard for human safety that was demonstrated last week by the southern jury which aquitted a number of men who lynched a Negro ought to persuade the American people that a very strong anti-lynching law must be passed as soon as possible by Congress. To justify mob killing of any human being is to deny all justice and all regard for the right to life.

We do not know the mind of those who wantonly continue racism. We cannot make an appraisal of the mind of any person who sits idly by while a group of maddened human beings takes the law into its own hands. But we do know that just so long as this kind of thing continues in our nation we can hardly expect any personal safety.

This is the hour when we must demand that our federal laws be strengthened so that every man shall have the right to exist in freedom regardless of his race, color, or religion.

Library of the
UNION THEOLOGICAL SEMINARY

Over a Few Things

FRED W. CHURCH

We suffer a great deal of self-imposed and unnecessary discomfort because we are so prone to compare ourselves with others. We come by that habit naturally; for about as soon as we are old enough to become subject to direction we are reminded how much superior certain other children are to us in certain particulars. We have also grown up in a society that sets standards on the competitive basis, so that the winners and the losers become apparent to all. If we could all be psychoanalysed we would probably discover that all of us have some degree of inferiority complex,—whatever that is. We look upon ourselves in relationship to someone else whom we believe to be more favored than we are, and by so doing we put ourselves in an inferior position. Hence, we excuse ourselves from many things because we are not like these more favored ones. Consequently, we not only miss the joy of endeavor, but we push ourselves further and further back in our own estimation, and make ourselves more and more miserable. There are three things we need to do in this regard: We need to get our eyes off other people. We need to begin to put proper values on ourselves. And we need to be faithful in that which we have and are.

We Need To Get Our Eyes Off Others

It is true: there are people of great endowment of life, and with superior talents. There are people who would be outstanding in any circle of society, and who would give a good account of themselves under any circumstance. One cannot read history of biography without meeting these people. They have ten talents for one given to the average person; they grasped easily the lessons with which others were obliged to struggle with little success; they drew men unto themselves and made them allies in their undertakings. They were great statesmen, notable generals, foremost musicians, chief businessmen, skillful inventors, stirring organizers, and marked interpreters of life. They have made a great success of living. What nature could not do for them, circumstance did. Born in favorable places and times, sired by superior parents, and aided by an encouraging society, they have never ceased to make progress; which has not been true of most folk, who are obliged to work hard to make any perceptible progress. We try hard not to feel envious of them; but we find ourselves feeling there is an injustice in the natural order and in society which makes such distinctions beyond the control of the individual, and then makes common demands upon us, knowing that most of us cannot measure up.

But there are some things about these superior people, these highly endowed men and women, which we ought to keep in mind, lest we come to envy them too much. In the first place, we ought not to be too certain that what they are and what they have achieved has come about because of their superior endowments. These line fences in life are not always distinguishable. The easiest explanation we can offer for any conspicuous accomplishment is that it has come about through superior endowment; when it might not be so at all. It may be that the abilities of these people are outstanding because they have exercised their ordinary endowments with more than average diligence. We see their superior talents because they have given themselves untiringly to the perfection of their arts. Their possessions have some other explanation, perhaps, than the benevolent smiling of good fortune upon them.

The second thing we ought to remember is that to whom much is given, much is required. We see only the results, but we do not see what goes into the process of living up to the superior talents. We would all like our lives to be enhanced by all the values which make these folk outstanding,—the honors, the position in society, and the sense of achievement which is theirs. But would we want to assume the demands which are upon them? Would we care to consume the hours in practice and study and endeavor which they have had to give in order to maintain their superiority? Would we care to meet the obligations which rest upon them for the discharge of their talents, and the labor which is necessary if it is to be kept on a high level? The endowed people have

On a Wide Circuit

W. W. Reid

Trusteeship Agreements

There is encouragement in the fact that th Trusteeship Council has been set up by th United Nations and that the Internationa Trusteeship System is now in operation as a means for giving orderly government to so called "trust territories." Preliminary discus sions have produced apparent agreements o the future government and development o eight territories that were assigned as man dates to Australia, Great Britain, New Zea land, France or Belgium by the former Lea gue of Nations.

There is encouragement that these agree ments provide for the education of the nativ peoples, for the annual report to the counci of the stewardship of the governing nation for gradual self-government and possible fu ture independence, and for inspection by th United Nations of conditions within thes trust territories. But we are in accord wit the Indian representative to U. N. who ob jected to the establishment of military base and fortifications in territories at the will o the trustee alone, and to the administratio (in some cases) of trust territories as an in tegral part of the administering power or o an adjacent territory: this, it is feared, ma lead to eventual incorporation or absorptio of the trust territory by the administrator.

These agreements affect only 13,500,00 people living in areas totaling 686,000 squar miles—a very small fraction of the politicall dependent people and territory of the world However, now that the Trusteeship Counci has been established, we urge that it con tinue its labors to secure adequate trusteeshi agreements for the five other mandated ter ritories awarded more than two decades ag by the League of Nations; and we urge re consideration of objectionable features of th agreements already made.

We urge also that territories to be detache (we fear) from the losers of World War I —as a result of peace treaties now bein formulated—be placed under the Trusteeshi Council of U. N.; and, if it seems necessar to assign them to individual nations for ad ministration, that adequate provision be mad for the education, the economic independ ence, and the political independence (withi an agreed-upon number of years) of the peo ple in each trust territory.

At the same time we would earnestly urg that, as quickly as possible, efforts be mad to bring under the Trusteeship System th so-called colonies and possessions of Europea countries in Africa and Asia and Malaysia We are thinking especially of Portugal's tw colonies in Africa (in area 22 times the siz of Portugal) still dependent and backwar after 200 years of rule and exploitation France's colonies, 20 times her own area Belgium's colony in the Congo, 77 times he

rea; and Great Britain's vast African possessions in the Rhodesias and elsewhere. Though differing in degrees of subjection nd of exploitation, all these colonies suffer rom the withholding of much of the "Four reedoms," and from failure to plan for edcation and for independence.

The future peace of the world, the very xistence of mankind upon earth, may well epend upon how we answer the growing nsistence of so-called dependent people for ducation, for justice, for independence. The rusteeship System, properly organized to erve, seems to be part of the correct answer.

THIS TREE I PLANT

Walter O. Terry

Here in this barren place I plant a tree,
And though the years may tarry not for me
to let me walk beneath its shade,
shall be filled with wonderment
To know that as I thrust the spade
Deep in the cool receptive earth
And give each root its place,
My hands acquires divinity,
And some great sacrament of grace
Bestows upon my act
Supreme benignity.

This tiny sprig, no taller than the grass,
Is yet complete; it is a tree;
And as the summers and the winters pass,
Though it shall grow, year after year, a century,
It will maintain its own discreet identity.
It is a token of tomorrow's heritage
And through its planting, my hands cast
A shadow from the burning sun
Across tomorrow's unmarked page:
They raise a barricade
To shelter from the blast
The children of another age.

This tree will be an organ with a thousand melodies;
The winging ones with joyous fluted throats;
The reedy children with their gladdest notes;
The diapason as the north wind swells;
The pealing of the gentle south wind bells;
The tremolo of wavelets on the shore;
The great full organ of the ocean's roar;
This tree will grow to be a Gothic shrine,
Buttressed about and pinnacled above,
With nave and altar where may safely nest
The sacrificial dove.

This tree I plant within the riven sod
Will be a prayer for souls made dumb with grief,
And to the anxious it will speak relief
And prophesy to all, "Have faith in God."

(Reprinted from *Nature* Magazine. Permission granted by editor, Richard W. Westwood.)

been the world's hardest workers. They have not dared to let themselves down in the eyes of the public by any inferior performance; nor could they afford to come before their public with anything less than a superior presentation. We try to get by with our mediocre displays; but these talented people cannot do that and maintain the respect of themselves and the regard of their public. To maintain the reputation of talent means to be the slave to uncalculating toil.

In the third place, the number of people with superior talents who really make a large success of life is probably no more, proportionately, than the number of moderately endowed people who make some real success in their fields of endeavor. People with ten talents are just as apt to take too much for granted as are common folk. They are more apt to have a sense of having arrived, merely because they compare themselves with their lesser fellows. They can sink into mediocrity just as rapidly and as fatally as can other people. If they fail to work and to make substantial progress—which they often do— they can be doomed to little routine places, no better than are occupied by one talent folk.

We certainly are not the gainers if we give ourselves to comparison with these people, or with any sort of people. There are benefits which the world's great bring us; but it is not a benefit to be derived from comparisons. There is enough of blessing that has come to the world from them to make us always their debtors for their contributions to the common ways of life. If we may not attain to their stature, we can still be of the same order of relentless seekers. But we can make ourselves either miserable or insecure by conceiving them to be a different order of creation. And beside all of this, if it were true that these people have superior endowments—as many of them have—can we not see that it is a part of the divine plan to provide for the exceptional tasks which have to be done? When we fall into a time like this, the presence of an outstanding personality could rally us to the surmounting of our difficulties, and lead us into the promised land. Who knows but the temper of our day has turned ten talented men into seekers for themselves, instead of yielding themselves to be the instruments of God for the rallying of his forces for a new day?

Proper Values on Ourselves

It is a terrible habit of life to look always at what another is or what he possesses, so as to forget what great possessions belong to each one of us. Our common endowments are by no means the least of our treasures; in fact, they are our chief possessions. We all have the same sort of bodies, with the same organs and the same functionings. We have, as a rule, good health and physical strength for every task we are called to face; and to a remarkable degree we have the right use of our mental faculties. We have the advantages of a democratic way of life, which half of the world would give its all to possess. We have had the advantages of our common school education, placing us in touch with the best minds of the world in all lines of thought, and enabling us to grow in our abilities, if we so desire. We have the advantage of a well established religious organization, with sound philosophy and theology, productive fields of human service, and the wholesome proclamation of the Gospel, and of the views of life which have grown out of the Gospel. We live in a society in which the individual is exalted over institutions, where every one is made to feel a degree of responsibility, and where we all have our essential part to play. We have all of these things, and more, in common with multitudes of others; and these are our priceless possessions. They distinguish us as persons, and are much more important than the incidental and the accidental things which we mistakenly exalt into chief considerations.

These are the talents we are given, whether we count them as one or as ten thousand. How many talents do we have? And what are each of our talents worth? We are told that the talent of the New Testament was worth about $1,200. That does not seem to be a great amount of money; but when we remember that a day's wage was a denarius, or about nineteen cents in our money, a talent represents more than the average person could earn in twenty

(Continued on page 520)

PERSONS

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston station WORL (950) for the first half of June at 8:10 a. m.

June 2—Dr. Wesley G. Huber, Exec. Secy. Evan. Ass'n of N. E.
June 3—The Rev. L. E. Jackson, Winter Hill Baptist Church, Somerville.
June 4—The Rev. Elmore Brown, Highland Union Methodist Church, Lowell.
June 5—The Rev. Erastus H. Green, Cong'l Church, West Somerville.
June 6—The Rev. G. Ernest Lynch, Second Church in Boston.
June 9—Dr. Robert M. Pierce, Parkway Methodist Church, Milton.
June 10—The Rev. Henry E. Helms, Church of All Nations of Morgan Memorial.
June 11—Day Nursery Demonstration under the direction of Miss Ruth Capen.
June 12—The Rev. Samuel H. Miller, Old Cambridge Baptist Church, Cambridge.
June 13—The Rev. Harry Belmont Hill, Centre Methodist Church, Malden.

Dr. Nolan B. Harmon, book editor of The Methodist Church, has received from Dr. Thomas Tiplady of England all Dr. Tiplady's hymn material bound in two large volumes. Dr. Tiplady is one of the best known hymn writers of Great Britain and his hymn, "Above the Hills of Time" (No. 145) has proved one of the most popular in *The Methodist Hymnal.*

A friendly handshake between Dean Edward R. Bartlett, left and president Clyde R. Wildman of DePauw University follows the final weekly worship chapel service on the campus this semester. Dr. Bartlett, guest speaker for the morning, was cited by President Wildman for his service as professor of religious education since 1923 and as dean of the university since 1942. The dean has resigned his position to accept the presidency of Iliff School of Theology, Denver, Colorado.

The Rev. and Mrs. Harry P. Folger, Jr., are the parents of a daughter, Jean-Ann, born on Thursday morning, May 22nd, at the Lawrence Memorial Hospital in Medford. Her name is a combination of the names of her maternal and paternal grandmothers. The Folgers have two sons, Harry, 3rd, age 7 and Thomas Arthur, age 5. Mr. Folger, formerly minister of First Methodist Church in Medford, Mass., was appointed to Glendale Methodist Church in Everett, Mass., at the recent session of the New England Annual Conference.

The Rev. William H. Duvall, minister of the Methodist church in Woburn, Mass., attended the Convention of Legion Chaplains held in Indianapolis, Ind., on May 22nd and 23rd.

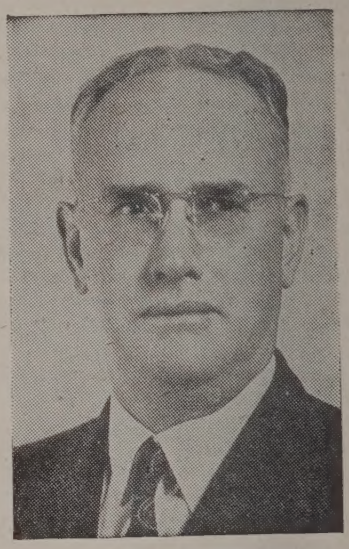
The Genesee Annual Conference will be held during the first week in June at the Asbury-First Church, Rochester N. Y. The speakers' list includes many eminent Methodist churchmen and Bishop W. Earl Ledden, resident in the Syracuse Area, will preach at the two Sunday morning services.

ORANGEBURG, S. C.—Bishop E. W. Kelly, resident in the St. Louis Area, delivered the address to the graduating class of Claflin College at the commencement exercises held this week. Dr. J. J. Seabrook, president of the college, preached the baccalaureate sermon on Sunday, May 25th. Dr. M. S. Savage, secretary of the Division of Educational Institutions, Board of Education, is meeting with the board of trustees to formulate plans for the building and expansion of the new Claflin College.

The Rev. Godfrey Graeflin, a chaplain in both the Atlantic and Pacific theaters in World War II, and now pastor of the Methodist church in Maspeth, Long Island, has been appointed by the Board of Missions and Church Extension of The Methodist Church as a member of the staff of the Department of Relief and Reconstruction of the World Council of Churches in Geneva, Switzerland, it was announced yesterday. The appointment is for two years. In this post, Mr. Graeflin succeeds the Rev. Dr. Werner T. Wickstrom of Chicago.

TAUNTON, Mass.—A get-together of the men of the parish was held at the First Methodist Church, Taunton, Mass., on Monday evening May 5th. The feature of the evening was a tour through the plastics plant of the General Electric Company. John Faloon, Robert Buzzee, Lawrence Boardman and Stuart Mann conducted the group through the various departments, explaining the intricate and interesting operations involved in plastic molding. Returning to the church, the group were served refreshments by Mrs. Mildred Mann and Mrs. Maud Shaw. Music for the evening was furnished by Orville Smith, pianist. The evenings program was arranged by Stuart Mann, charge lay leader, with the assistance of Leon Lombard personnel manager of the local General Electric Plastics Division.

Revivals in New England



They might be called "preaching missions" ordinarily in New England, but this time they were called "revivals," and the results were interesting indeed. The Rev. Howard E. Pfost, approved evangelist of The Methodist Church, conducted these two meetings in the Ayer's Village Methodist Church of Haverhill, Mass., and in Salem, N. H. where the Hannah Tenney Memorial and Pleasant Street churches combined their forces in an eight day program.

An accepted feature of the annual church program in nearly all the churches of the south and southwest, the "revival" brought some new ideas and techniques of evangelism to a section which lost the Revival Movement over fifty years ago in spite of the fact that New England produced numerous evangelists.

The pastors of the three churches, Ralph Cain of the Ayer's Village and Hannah Tenney Memorial Churches, and Calvin Warburton of the Pleasant Street Church, both of whom are ex-U. S. Army Chaplains, are convinced that permanent benefits will accrue to their churches as a result of the work done from the pulpit during these meetings.

Mr. Pfost is a member of the Louisiana Annual Conference where he held pastorates for a number of years. Prior to that he held pastorates in Montana, Arkansas, Oklahoma and Illinois. He was educated at Morrisville College, Mo., and at the University of Chicago.

r. J. E. A. Bucke, pastor of The Method- Church at Newport, Penna., attended his ieth class reunion at Lock Haven State achers College and preached the Bacca- reate Sermon at the college last Sunday.

Chicago (RNS) More than 1,000 Chicago nisters devoted their Sunday sermons here a blast against Illinois state mental in- utions, under fire for several weeks by urch and civic organizations because of eged deficiencies. Under the auspices of Church Federation of Greater Chicago, presenting 1,250 churches with more than 0,000 members, a manifesto of protest was d at all the churches as part of their ob- vance of "Citizenship Sunday."

It was the second civic campaign under- ken by the churches, which last year on the me Sunday campaigned against members the Chicago school board. The church mpaign is considered to have been partly sponsible for the resignation of several ard members.

Boston District Superintendent and Mrs. illard C. Arnold and their son, George, e planning a trip to the west coast during e month of June. During Mr. Arnold's sence, he will be represented by the Rev. W. C. Emig of Winthrop, Mass.

Mrs. Lloyd Gustafson, wife of the minister First Methodist Church, Mason City, Iowa., assed away at her home there on May 3rd. Mr. Gustafson has served as assistant pastor Centre Methodist Church, Malden, Mass., nd Mathewson Street Church, Providence, I. Besides her husband, Mrs. Gustafson survived by a daughter, Janice.

The Rev. Harold R. Brennan, after nine ears in the pastorate of St. John's Methodist Church, New Rochelle, N. Y., has recently een appointed to St. Mark's Church in Rock- ille, Centre, L. I., to succeed the Rev. Wil- iam S. Stewart. Dr. Stewart is now on the aculty of Boston University School of The- logy and is director of the Crusade Chal- enge Campaign.

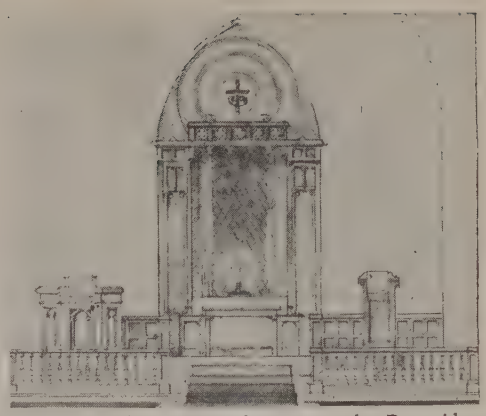
Methodists Seek Catholic Donor

Brooklyn, N. Y. (RNS) The Hanson Place Central Methodist church here will own a $3,300 set of carillon chimes—if a Roman Catholic donor will be found who is willing to pay one-third of the cost.

Two members of the church have agreed to donate $1,100 each toward purchase of the bells provided a Roman Catholic will be sought to give the remaining third.

If the plan succeeds the chimes will be officially known as "The Interfaith Carillon."

Trinity Church of Lynn Mass. has launched a campaign to raise $10,000 with which to purchase a new organ, redecorate the sanctuary, and make other minor improvements. A beautiful memorial altar is being given by the three gold star mothers in loving memory of their sons who lost their lives during World War II. The sketch shown above was drawn by Mr. Arland A. Dirlam, architect, and approved by the official board and trustees. This project will be completed by November, 1948 when the seventy-fifth anniversary of the appointment of the first regular pastor, the Rev. Alonzo Sanderson, and the laying of the cornerstone of the present edifice, will be celebrated.



Working committees have been set up with the pastor, the Rev. Mason White Sharp as the general chairman. Members of the executive committee are: the Rev. Mason W. Sharp, Mrs. William D. Kennedy, Mrs. Marcus L. Hanna, Mr. Stanley E. Edmunds, Mr. Arthur Rowe, Mrs. Arthur L. Martin, Miss Doris Poignand. Finance committee: Mr. Raymond W. Mather, Mr. Norman L. Lynch, Mrs. Perley A. Chadwell, Miss Doris Poignand, Mr. George E. Mathewson, Mr. Frank Oldford. Special gifts committee: Mr. Frank T. Howard, Mrs. Freland W. Hunt, Mrs. Ronald B. Lapham, Mrs. Marcus L. Hanna, Miss Doris Poignand.

A Summer Mission

The Northfield Missionary Conference will be held at Northfield, Mass., June 27-July 5. For many years this has been a popular and influential missionary conference. This year it is making a number of changes. In the first place it is being sponsored by the great interdenominational missionary bodies—The Foreign Missions Conference, the Home Missions Council, the Missionary Education Movement and the United Council of Church Women. This not only gives it a stronger backing, but it means that it will be more directly related to the various denominations and brought closer to the work of the local church.

Another new development is the admission of men. For years this has been a conference exclusively for women, and the youth camp for girls. The youth camp will remain for girls only, but the missionary conference will this year welcome men. The great problems of the missionary world need the support and leadership of our men as well as women if they are to be solved. It 's hoped that many women will bring their husbands and that a number of ministers may be able to attend.

Dr. Mark Dawber will serve as one of the two chairmen of the meetings. His morning lectures on "The Meaning of Christianity" will prove a 'high light.' Dr. Chester Warren Quimby, of Ohio Wesleyan University, will interpret the Bible in his own fascinating manner. Dr. Leslie Sayre, former missionary in Africa, and now with the Missionary Education Movement will lead the study of evangelism, based on Dr. Lamott's book "Committed Unto Us." There will also be elective groups on the missionary task, and a series of groups on missionary education for children, for youth, and for women's groups.

Special features will include an audio-visual workshop for three days. Dr. Ruth Seabury, one of the prominent missionary leaders will have the Round Top addresses each evening. The evening lectures will be given by such outstanding speakers as Dr. Manikam of India, Mrs. Ruth Worrell, Dr. Oscar Lee and Dr. Jesse Bader of the Federal Council.

For further information write to Mrs. Abram Le Grand, 156 Fifth Avenue, New York City.

Blind Bishop

Jamaica, N. Y. (RNS) Blind for the past seven years, Ralph J. Montanus, 27 of Corona, N. Y., was ordained a bishop of the Church of God at the Jamaica Church of God here. He thus became the first blind bishop of the denomination as well as the youngest yet consecrated.

Bishop Montanus, as president of the Gospel Association for the Blind, Inc., will take the lead in church work among the blind.

Irish Methodist Leader

Belfast, Northern Ireland (By Wireless) Dr. W. L. Northridge, former president of the Irish Methodist Conference, will leave shortly for an extended visit to the United States. Besides lecturing at a number of theological colleges, Dr. Northridge will represent Irish Methodism at the Methodist Ecumenical Conference which opens in Springfield, Mass., on Sept. 24th.

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for June 8.

A NATION MENDS ITS WAYS. II KINGS 22:10-13; 23:1-5.

How to Lose a Book

To understand the meaning of the reform movement which Josiah, king of Judah, started by reading a book we must review a bit of Jewish history. It centers around the loss of a very important book. How it was lost is the crux of the story.

Josiah became king of Judah at the early age of eight. He found his nation debauched by the worship of Baal and the sun and moon and all the host of heaven. Altars to these Gods had been erected in the Temple once set aside for the worship of the God of Israel.

The people had forgotten God and their leaders were in the grip of paganism. Then came a young king, who for some reason not to be found in his immediate ancestry, had a zeal for true religion and a willingness to follow his convictions.

There were prophets and men of God in Judah who had not bowed the knee to Baal. They had thundered out their warnings at great peril to their lives. These stalwart and uncompromising men of God had declared that the Lord would deliver the people into the hands of their enemies and would wipe Jerusalem as a man wipes a dish and turns it upside down to dry.

Then came the discovery of a book which caused a nation to mend its ways. It was lost in the neglected Temple of God. A nation which had turned from the practice of true religion long embedded in its history lost a book which had been its plan of salvation. And as always the book of religion is first neglected and lost in the Temple of God. The religion of any people dies out in the temple first.

What the Book Means to Us

In the year 621 B. C. in the neglected Temple, which the good young king Josiah was repairing and cleansing, Hilkiah found a book. The king's attendants read the long lost book and called together his people to them. The result was the great reform movement under Josiah.

The book was the greater part of the Book of the Law which is now found in the book of Deuteronomy. It began with what is now Deuteronomy 12:I. "These are statutes and judgments, which ye shall observe to do in the land, which the Lord God of thy fathers gave thee to possess it. . . ."

This book saved Judah from utter religious ruin. The old laws by which the Hebrew people had come to the religious leadership of their world were once put into practice.

These laws have never been repealed. They come to us with the force of a great religious tradition. They can still furnish us with the bed rock for the foundation of a new civilization.

Some of the queer, fractional and prostituted interpretations of the Bible handed out by local false prophets need to be wiped off like a dirty dish and turned upside to dry. The curse of Judah was put upon her by local shrines which had been set up without any reference to the Law of Moses. The Book of the Law spoke out plainly against all the local, abused altars which had lost any valid meaning to devout people who wanted a real religion with a universal meaning.

To get down to our situation as a nation we find that many local churches have buried the Bible in a mass of local and personal interpretations which messes up the world.

Without fastening upon the nation a rigid system of religious belief we must quickly arrive at some universally accepted standards of religious weights and measures. Surely there are some great religious universals which can be made the basis of a reform in this nation which has lost its Book in the temple of "everyman's religion." The Bible has almost become the lost book which nobody knows.

China Plans Centennial Celebration

Bishop Carleton Lacy

Methodist churches in China held a serv ice of thanksgiving on April 13th for th consecration and vision that sent Judson Col lins and the Rev. and Mrs. Moses White t sail from Boston on April 15, 1847. We ar hoping that the churches of the South Chin Area will make a thank-offering of five mil lion dollars, (Chinese), and that other part of the country will do as well. Those church es that find it impracticable to observe thi date will plan to have their thank-offerin on the first Sunday in September, as it wa on a Sept. 4th that these first missionarie landed in Foochow.

The Central Conference Centennial Cele bration is to held in Foochow beginning o November 15th. That will be followed by series of evangelistic campaigns in most of th larger cities where The Methodist Churc has been planted. The effort will be directe toward those persons who in our home schools, and other church institutions hav come into contact with Christianity, withou making a personal commitment of life t Christ. On these gospel teams we hope t have several of our distinguished churc leaders from America paired with such Chir ese leaders as Bishops Kaung and Chen, an other laymen and preachers. The plan cal for three months with these teams befor they leave for General Conference, then period of more intensive work by the loc churches, and another three months' perio of Gospel team work in the fall of 1948 b fore we reach the climax of the progran

Recently in Foochow we had an interd nominational retreat for church workers fro all parts of northern Fukien. The purpos was to prepare for a wider, more definit evangelistic program in cooperation with th National Christian Council's three years' Fo ward Evangelistic Movement (of which Bis op Chen is executive secretary and Bisho Ward, chairman, of the committee).

Dr. Harold Brewster presented the eva gelistic opportunities offered in a public healt program. Mr. Liu Yan-fen, business manag of the Pierce Memorial Union Hospita thrilled us with stories of how Christ h come to the patients in the clinic and war (especially memorable was his account how a communist school principal foun Christ and accepted Christianity). Mr. Li Tien-an, theological student who is preside of the North Fukien Student Christian Unio told of the activities of the Christian Fellov ship Groups in the government colleges an middle schools. And Principal Lin Kuan-pi told from his own experiences in the Rur Vocational High Schools of recruiting you for the ministry (there is in his school a st dent volunteer band of nearly thirty boys).

To my mind the outstanding address w made by Hwang Pei-yung, the student se

retary of our Foochow Y. M. C. A. He spoke of the unprecedented interest of students in Christianity, due probably to recent suffering and their disappointment in science, communism and international relationships to which they had attached high hopes. Now they are inquiring whether Christianity either personally or socially can offer a way out. He mentioned two extremes in the type of religion to which many are turning: on the one hand an other-worldliness which sees no hope except in the Heaven to come; on the other hand a humanistic ethics which expects salvation of the world through man's efforts to follow the example and teaching of Jesus. He called for an evangelistic presentation of the Gospel that will relate spiritual resources to the personal and economic needs of a distraught society.

Popular comment among the delegates showed most interest to have been aroused by a report by Chen Chungsing on the work he has been directing from our office in newspaper evangelism. He told of the responses that have come in letters from all over the Province, from all sorts of people, and of how he has tried to meet their needs by sending Gospels and other literature and letters, and by directing their inquiries to nearby churches. The main comments in the discussion period that followed indicated a conviction that there is opening here a big field of evangelistic opportunity that has hardly been touched in China.

Protestants in Mexico

As recently as April 15th, the Methodist church in the town of Coatilinchan, near Mexico City, was attached and burned by Roman Catholics, says Bishop Eleazer Guerra, of Mexico, now in the United States for a few weeks. They also attacked church members, and burned the parsonage and several other buildings in the same town.

"Our members are congregated in Mexico City for protection," says the Bishop. "The Federal Government has sent troops to the place to protect the Protestants.

"This is a continuation of the persecution campaign which began in Mexico three or four years ago, inspired by pastoral letters sent by the archbishops of Mexico to all the Catholic parishes in the country. Up to this time there have been several people killed, some churches burned, and in some cases, like Timilpan, one hundred or more people have not been able to return to their city.

"In spite of this tremendous persecution, the evangelical churches are growing in Mexico more than ever before, and our people, in the midst of sorrow and in the face of death, are happy with the religion that has been able to change their lives. We do pray that as soon as this persecution goes over, we can continue in peace doing our work."

Peter Cartwright Comes to Boston

(Continued from page 507)

but really I have seen so many of these educated preachers who forcibly remind me of lettuce growing under the shade of a peach tree, or like a gosling that had got the straddles by wading in the dew!"

Well, if the spirit of old Peter Cartwright gets to Boston next year among all our bishops and college presidents, and all the D.D.'s and LL.D's—and if he gets mixed up in any processional when academic robes are the order of dress—he will have a hard time to realize that he is in a Methodist General Conference! He will be more likely to grunt "The Devil has gotten into these Yankee Methodists!"

Anyway, the General Conference of 1852, with Peter Cartwright among the delegates, came to Boston; and Peter was determined to hold his own against all these educated, cultured Yankee Methodists.

He tells of an incident that occurred when with a number of other delegates he was on the train from New York to Boston—"our iron horse snorting toward the land of the Puritan metropolis." Soon after the train crossed the state line into Massachusetts there was a ten-minute halt. Peter was thirsty, and fearful lest the train start off without him, he dashed out for a drink, without his hat. When he got back into the car he found a group of preachers laughing heartily, and felt they were laughing at him. When he asked what they were laughing at, one of them said, "How dare you enter the sacred, classic land of the Pilgrims bareheaded?"

To which Peter replied: "My dear sir, God Almighty crowded me into the world bareheaded, and I think it no more harm to enter Massachusetts bareheaded than for the Lord to bring me into the world without a hat!"

Promiscuous Sitting

He had some very nice things to say about the hospitality and friendliness of Bostonians, even admitting that "their sociability and friendly greetings reminded him of their western manners"— and from Peter Cartwright that was praise indeed! But he rather took the gilt off that compliment by saying in the very same paragraph: "but their mode of worship I do most solemnly object to, so far as their pews, promiscuous sittings, and instrumental music are concerned. The salaries of their organists and choirs are expenses unjustified by the word of God. The evils that result from mixed sittings of male and female, which are always attendant on the pew system, are neither few nor small."

This business of "promiscuous sittings"—men and women sitting together in a service—disturbed Peter very much. Back in 1822 at a camp-meeting in Logan County, Kentucky, he had to deal drastically with some young men who persisted in sitting with the ladies.

"There were a great many people in attendance, and among the rest, some youngsters who called themselves gentlemen; some from the country, and some from Russellville. These fellows would occupy the seats we had prepared for the ladies. I announced from the stand that the gentlemen and ladies were to sit apart, and requested every gentleman to remove to the seats on the left, prepared for them. There were some twenty who did not move. Said I, 'We request every gentleman to retire from the ladies' seats, that I may see how many clowns and town fops there are, for these will not move!' "

And now he comes to Boston and finds men and women sitting together in the churches! What will he say when he looks down on the General Conference of 1948 and finds men and women sitting together as delegates?

On the second Sunday of that General Conference of 1852, Peter Cartwright was appointed to preach at the "Church Street Church." Like Paul among the philosophers at Athens, Peter tried to impress the Bostonians.

"We had a large congregation," he writes, "several preachers present; and supposing that most of my congregation had hardly ever seen or heard of me, and that they were an educated people, and had been used to great preaching, I put on all the gravity that I could well command; I tried to

(Continued on page 526)

Is Vermont Our Parish?

ELDON H. MARTIN

PART V
THE CHURCHES

Methodist history in Vermont is an intricate problem in long division extending over a period of approximately one hundred and fifty years. The first Methodist station in the state was the Lake Champlain Circuit and the first minister, Samuel Wighton, was appointed to it in 1788. He may have preached the first Methodist sermon to be delivered on Vermont soil, but the records are not clear. We do know, however, that Jesse Lee preached in the southeastern part of Windham County on April 18, 1790, and that the honor of being the first Methodist minister to preach in the state belongs to one or the other of these two men.

The first Methodist churches in Vermont were built within a few years afterward. There has been some uncertainty as to whether the old church at Sandgate or the original structure near Corinth Corners was the first one. The Sandgate building was erected first in Ashgrove, New York, and was not moved to Sandgate, Vermont, until 1832. The church at Corinth was built close to the town line between Corinth and Vershire at about the same time as Vermont entered the Union. About thirty years later the building was taken down and another house of worship was erected a little farther down the valley. The main timbering of the first church was used in the construction of the second which is still standing.

The same society which built both of these Corinth churches grew out of the efforts of Mary Appleton, more familiarly known as Mother Peckett, who was at one time a member of John Wesley's household and who later came to live in Bradford. She started the first Methodist meetings to be held in the eastern part of the state, in her own home and her house became the gathering place for intinerant Methodist preachers. Nicholas Snethen, Laban Clarke, and Lorenzo Dow were among those who shared her hospitality. Nicholas Snethen became one of the first preachers to be stationed in the church at Corinth Corners and was one of the Methodist leaders to leave the church in 1830 and join with the Methodist Protestants.

The society at the Corners had an unbroken history of more than one hundred years before it disbanded and a few people are still living who were members of it at the time when it was discontinued. The building now belongs to the Troy Methodist Conference and special services occasionally are held in it. The Methodist society at Barnard also has had a long and colorful history. The original church stood beside the old burying ground on the hill some little distance from Barnard village, and a suitable monument marks the site. The bronze tablet records the fact that New England Conference, within whose boundaries Barnard at that time was located, met there on two different occasions. Francis Asbury presided over at least one annual conference session in Barnard and the rambling farmhouse in which he was entertained is located not far from where the old church stood.

In addition to the early Methodist leaders already mentioned, Solomon Sias, Wilbur Fiske, Elijah Hedding, Osmon C. Baker and John Dempster also labored in this territory. Elijah Hedding was a Vermont boy, who received baptism, joined The Methodist Church and began his ministerial career within the borders of the state. Jason Lee grew to young manhood on a farm in Stanstead, Quebec, a few miles from the Vermont state line.

The famous Methodist Seminary at Newbury was established in 1834. In a certain sense of the word Solomon Sias could be considered as the founder of the school, for he prepared and introduced the resolution in its behalf at the first session of the New Hampshire Conference at Lyndon, Vermont, in August, 1832. Wilbur Fiske, who had just started his career as the first president of Wesleyan University, drew the plans. Among the early leaders at Newbury were Osmon C. Baker, Clark T. Hinman and

Getting a Kick Out of Life

William L. Stidger

A Recipe for Public Speaking

My friend, Bob Brown, editor of *The Editor and Publisher,* knowing that I was a teacher of young preachers, recently gave me a recipe for effective public speaking; it is a better set of rules than I have ever heard propounded in any theological seminary.

"And," he added, "it's good for any business man or editor who is called upon to present his cause to noon day lunch clubs, lodges and what-have-you."

"Just what is your pragmatic wisdom for public speaking?" I asked him.

"Three rules of wisdom: stand up to be seen; speak up to be heard; and sit down to be appreciated," replied Bob Brown.

And it's a perfect set of rules for, through long training of young preachers and a longer life of listening to indifferent and uninteresting speakers, I have found that the first fault of the average speaker is slouchiness of posture. He slumps his body so that his diaphragm will not have free play and he holds his head down so that his voice is muffled. Therefore, "Stand up to be seen."

The second rule: "Speak up to be heard" is also fundamental, for one of the most universal faults of public speakers is the lack of ability to be heard. I say to young preachers, "It doesn't matter how important what you have to say happens to be, if your audience cannot hear you through slovenly enunciation or faulty pronunciation, you may just as well not have spoken.

However, of all these three rules, Bob Brown's last rule is the most important: "Sit down to be appreciated." Most public speakers,—especially preachers, are so long-winded that they tire an audience. Horace Greeley used to say, "I would write shorter editorials but I haven't time." Brevity is not only the soul of wit it is also the soul of great public speaking.

United Protestantism

ATLANTIC CITY, N. J. (RNS) An appeal for a strong, united Protestantism to "strive against totalitarian governments and churches," and for a return of America to basic religious principles, was made by Dr. Edwin T. Dahlberg, president of the Northern Baptist Convention, in his presidential address to the annual session in the Municipal Auditorium here.

Dr. Dahlberg, who is minister of First Baptist church of Syracuse, N. Y., declared:

"A totalitarian church threatens our whole philosophy of separation of church and state in its encroachment upon our free public school system and by its presidential embassies to the Vatican."

He also warned that "systematic efforts are being made to indoctrinate our American

uth with the same military and mechanistic philosophies that have sent two whole continents into a hell of death and anguish."

Asserting that fundamentalists threaten to divide the denomination, Dr. Dahlberg asked: "In the face of these things, can Baptists afford to divide and become religious isolationists? Not only must we unite within ourselves, but we must unite more effectively with a cooperative, nation-wide and world-wide Protestantism.

"Regardless of the many conflicting ideas as to the various techniques of Protestant cooperation, on this one thing we must be firm: we need more fellowship with cooperative Protestantism, not less."

The Homemaker's Corner

Mrs. Harry A. Burnham

Part-Time Widows

The problems confronting thousands of wives of traveling men today have seldom been understood, and so we will mention some of them this week and next. This will not be a theoritical discussion but one born of forty years experience.

We will eliminate any mention of the traveling man himself; he has his problems, plenty of them, but, for the present we are interested in the home which he leaves behind when he rushes to the train, almost missing it because those last few moments at home are so precious.

When he is out of sight the part-time widow begins to take over the entire responsibility of the home and children. All decisions which must be made quickly—and they are many in a home with children—are up to her.

When our son telephoned from down town that he had been temporarily expelled from school, until the principal could see one of the parents, of course I had to be the one. After a half hour in the principal's office, with all "interested parties," we parted all laughing and happy. But it was no laughing matter to me as I drove down town.

We could go on indefinitely about the children, but the widow herself has her moments, such as when a club acquaintance says, "Of course you and your husband get along all right; he is away so much there is no reason why you wouldn't." Or when a casual acquaintance says, "Oh, is there a Mr.—?"

And the part-time widow must forego much social life. If tickets are purchased for an entertainment which is to take place when it appears certain that the man of the house will be at home, it is written in the stars that a hurry-up telegram will take him away. Of course she may go with others of the party, but one does weary of being, continually, a "spare tire." A full time widow, of course, does not have these problems.

Oh well, there are some good things about it all. We will talk about them next week.

John Dempster. During Dr. Baker's administration, classes in theology were offered to a group of young men who were preparing for the ministry. As far as we know, this was the first theological school established by Methodism in America. It was moved some years later to Concord, New Hampshire, and set up as a separate school and later still was brought to Boston to become the beginning of Boston University.

Other church groups already were in the field when the Methodists began coming to Vermont. It was a day when denominational rivalries were keen. The followers of Wesley in particular were regarded as ignorant, noisy and uncouth, not the sort of people at all with whom the upper classes would care to associate. Our forefathers were uninvited, unwanted and resented. They forced their way in nevertheless; partly because they didn't intend to let the superior airs of any other group go unchallenged, and partly because they believed that they had a more authentic gospel to offer. Inevitably bitter feelings were engendered which have taken a long time to die away.

Present day relationships among denominations in the state show little evidence of these things, and only here and there, among groups of older people do the scars of the old attitudes persist. We feel that it must have taken considerable self-assurance, to say the least, for early Methodists to assume that the churches already at work in Vermont were incapable or unfit to care of the religious needs of the people, and that only the Methodists could do the work properly! If we were facing the same sort of a situation today we can be sure that we would not force our way in.

But here we are,—and we have been here for a long time. What next? Two parables of Jesus come simultaneously to my mind; one concerns the leaven which a woman hid in three measures of meal, the other is the story of the tares in the wheat. Which parable applies to our case? What is our status and what is our obligation?

The answer to these questions must be deferred to a later chapter. Meanwhile let us look at a number of pertinent facts. In round figures Methodism now has one hundred twenty-five active preaching places in Vermont,—not counting the federated churches of which I shall speak later. Twenty-five of these preaching places are in villages and towns of 1,500 or more. Burlington, the largest community, has a population of 27,128. The other churches are in strictly rural areas, and seventy of these are the only Protestant churches in their villages or neighborhoods. A general idea of their financial strength can be gained from the fact that only twelve Methodist churches in the state pay a salary of $2,000 or more, four pay salaries of from $1,500 to $2,000 and the others pay an average of approximately $475 apiece. As a result, there are three four-point circuits, thirteen three-point circuits and a grand total of seventy-one out-appointments.

The Methodist constituency throughout the state includes approximately 15,000 families and 12,000 members who live in the parishes. I say "approximately" for anyone who examines the sources from which these figures have been drawn will discover what wretched bookkeepers ministers are. Failure to remove names of those who have died, laxity which results in losing the addresses of people who have moved away, general carelessness, even loss of the record books,—these are some of the reasons why it is difficult to produce an accurate set of figures. From the incomplete sources available, however, it appears that Methodist membership in Vermont churches either is losing slightly or is at a standstill. The average number of baptisms per church per year over a three year period has been between five and six, which is the same as the average number of members received. This is hardly enough to offset the losses from deaths and removals. Twenty per cent of the churches gained during the period studied; but twice as many lost ground. Of course, we want church membership to mean what it ought to mean to prospective candidates. We do not want people to join the church merely to increase numbers; but losses continued long enough can mean one thing to a church or a conference.

(To be continued next week)

Courses for Directors

Three Methodist theological seminaries are this summer cooperating with the General Board of Education in offering special courses for directors of Christian Education in the local church, it has been announced. The seminaries are Garrett Biblical Institute, Evanston, Illinois; Candler School of Theology, Emory University, Georgia; and Perkins School of Theology, Southern Methodist University, Dallas, Texas.

The courses are planned especially for education directors now in service, it was said by Dr. W. McFerrin Stowe, board staff member in charge of promoting the enterprise. Their general objective is to enable directors to keep abreast of the rapidly changing improvements that are taking place in the area of Christian education.

Chosen because of their outstanding contributions in the field of religious education, the teachers of the courses are: Dr. Robert J. Taylor, Dean Emeritus, Graduate School of Religion, University of Southern California, who will teach the course, "The Role of Theology in Christian Education," at Garrett; Dr. L. F. Sensabaugh, Minister of Christian Education, Highland Park Methodist Church, Dallas, Texas, who will conduct the seminar for directors of religious education at Emory; and the Rev. O. W. Moerner, minister of education, First Methodist Church, Corpus Christi, Texas, who will teach the course dealing with the practical problems and difficulties confronting an educational director in a local church, at Perkins.

Twenty-five scholarships for each of the three courses will be awarded by the General Board of Education. Persons wishing to apply for these scholarships are asked to get in touch with Dr. Stowe at 810 Broadway, Nashville 2, Tennessee.

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs Minerva Phinney.

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Growth in Africa

"The next few years may well determine the impact that Africa will have on the rest of the world," writes Bishop Newell S. Booth from Elizabethville, Belgian Congo, Africa. "I am convinced that we still have a chance to make that influence Christian. But time is running out, and running fast.

"There are also rapid movements toward *our* goals. Some of the governments have new conceptions of their responsibilities and the means needed to realize them. The Congo government is opening wide new channels of cooperation with Protestant missions in educational and medical work. Industrial changes are bringing new problems and larger opportunities. The African people are moving forward to accept and sometimes to demand new responsibilities. There is a great call for advanced training. The influence of the commissions of the United Nations is going to be felt more and more. The church is becoming established here.

"The African people are brothers in Christ. They need our assistance very much. There is a growing opportunity for cooperative work with other denominations. Some time ago we put down the absolute essentials as to staff. The list called for 271 missionaries to meet the needs and care for furloughs. Conditions since then in three fields have changed so that we ought to make it 300 now. We have 105 on the field, 44 on furlough, 19 local people helping temporarily and 18 of you under appointment. That leaves 85 of the 271 still to be appointed!"

Over a Few Things

(Continued from page 513)

years of his life, and more than we could possibly save in a long lifetime. The smallness of one talent was only in comparison with the five and the ten talents; but it was in itself aconsiderable sum, enough to challenge anyone capable of being moved by any opportunity.

The glory of the Gospel is that it gives every person a sense of infinite worth. It assures each one that in the eyes of God he has great value. There is nothing in all creation worth as much as a person. When Jesus said: "Are ye not much better than they?" he was saying that a man is worth more than many sparrows. He might as well have been speaking of acres of land, of mines of wealth, of stocks and bonds of wonderful value, of fortunes beyond imagining, or even of worlds of ever so wide an expanse; it would still be true: "Are ye not much better than they?" A man is also assured that he is worth all the cost of his redemption. There is no intimation in the Scriptures that God bought man's redemption at too high a price; man was worth that much, else God would not have paid it. Redemption sprang from, and is to be measured by, the love of God for us. The highest joy in heaven is when one person repents and turns unto God.

Wherever the Gospel has gone it has caused the common folk to lift up their faces, and to stand upright as the sons of God. This is Race Relations Day. Our attention is frequently called to the evil deeds of the colored race; but let us remember what the Gospel of Christ has done for these people, and how speedily the Gospel has done its work. When we remind people of their worth, it is no mere psychological device, used to get people to think well of themselves. It is reminding people that God thinks well of them; and the common result is that people begin to think more highly of themselves and of their fellows.

Our personal worth does not consist in the fact that we have arrived. Our values lies, partly, in what we have been made to become, and the powers that are present within us to assist us in the becoming. When a person thinks meanly of himself, he is forgetting how much of God there is within him.

This thinking beneath ourselves is not only destructive to ourselves as persons, but it likewise hinders our highest usefulness to the world and to the kingdom of God. We have an idea that it takes superior people to operate a church on a high level of efficiency. Having been a part of a church for only a little while, one should not make that mistake. The church has always been carried forward by the lives and the deeds of the common people, by the unendowed, the undistinguished, and the unpretentious. Out of the ranks of the common folk there has always come enough of ability and consecration to lead in the enterprises of God. We have had leaders for our groups when leaders have been needed, teachers for our youth when they were called for, preachers to proclaim the Gospel to every generation, officials to give of their council and their labors, devout laymen, both men and women, to demonstrate the life of God in common lives, all people have been aware of their ordinary qualifications, but who have been delighted to serve Christ with their very best. And as

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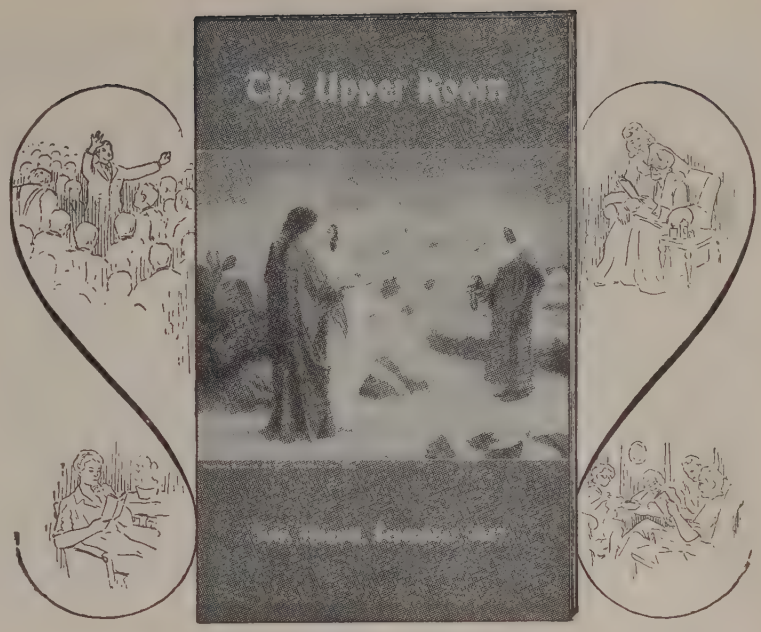
hese common people have linked their lives vith God, they have been exalted. Being aithful over a few things they have been nade rulers over many things. That is the rder of God. We sin against ourselves and gainst God who made us, when we do not ut the proper valuation upon ourselves, our apacities, and our endeavors.

Faith in That Which We Have

Above all these things, it is required of all f us that we be faithful in the work which God has given us. There is no standard of udgment to be found in the Scriptures which lepends for its basis, upon extraordinary enlowments. Our superior talents, our great bilities, our keen intellects, our persuasive ersonalities, our commanding leadership nay all be valuable; but they are not the tandards of the ultimate judgment, here or nereafter. In the two parables which stand ogether in the twenty-fifth of Matthew's Gospel, are the two standards which we can xpect to be faced with: Have we been faithful over a few things? Have we performed ordinary acts as unto the Lord?

It takes no grace or vision to put the crown n the heads of the great and noble; that is vhat the world has been doing from the begining. But Jesus saw deeper, and he said hat in one's faithfulness in a few things, one roves himself worthy of ruling over many hings, having first proven the kind of a erson he is at heart. How often it is that eople like to be conspicuous, even in their hurch circles! I heard some time ago of a erson in national religious circles, of whom ier pastor said: "She bears no part of the vork in her own church." Being faithful in one's own church, in one's own circle of kingdom effort, should be the first required tep for being an officer in a larger grouping of churches. We often sit and dream vhat we would do if we had larger talents, f we had this gift or that. That is no test f character. In fact, it is a revelation of the egative of character, which refuses to stand n its true worth, apart from imaginary supports. Real Christian character is revealed in he way we do the common things within ur reach. There is no unimportant task vithin the Christian church. What we think s important depends all the more upon the nconspicuous acts of others. When we feel ny task beneath us, we just do not have the ision a Christian person ought to have. It vill be the doorkeepers of the house of the Lord who will dwell there forever. It will e the givers of cups of cold water who shall ave right to the Rivers of Life within the aradise of God. It will be those who are aithful over a few things who become rulers ver many things. It is not ours to apporion the talents; that belongs only to God. It s ours to be faithful in what he has given us, ven faithful in a few things.



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"I hurried across the field and was met by a middle-aged Japanese civilian who was nervously twisting the pages of a copy of THE UPPER ROOM. I could not learn where he had picked it up—probably from a GI trash pile. He told me how he had managed to read the book, using the English he had learned in school and with the aid of an English-Japanese dictionary, a laborious process at best. He said to me, 'Sir, could you talk to me about your Christ?' "

— An Army Chaplain

● "Miss Wallace send me copy of 'The Upper Room.' I like to read it very much. It seems the bright lantern to show me walk on the right way, to lead me to get the eternal life. I read it first when I get up from my bed, and then to charge our morning devotions. Many patients here were converted, and they are very glad to hear the words from the book when I translate for them. I got great influence and comfort from the book."

— A Native Minister in a Chinese Leper Colony

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GIFTS TO VACATIONERS. This summer as your acquaintances leave for vacations, why not wish them Godspeed and present them with copies of The Upper Room? It can mean much to them and it will mean much to you.

We Exchanged Pulpits

Merrel D. Booker

The Rev. Merrel D. Booker, former minister of the Fountain Baptist Church, Summit, N. J., now dean of men at Talladega College, Talladega, Ala., exchanged pulpits last summer with the Rev. Auburn J. Carr of Richford, Vt. First we present Mr. Booker's version of the experience and next week we will publish Mr. Carr's story.

It was my privilege to be a member of the Institute of Pastoral Care, July through August, 1945, at the Massachusetts General Hospital, Boston, Mass. Here twenty-one pastors, under the supervision of Chaplain Rollin Fairbanks and two clinically trained assistants, met to study techniques of ministering to the sick. For six weeks we spent about twelve hours a day in the hospital attending seminars and actually making supervised pastoral calls. I was the first Negro to be admitted to this study institute of pastors.

The institute was composed of some very interesting people. Some were from the deep south and had never come to terms socially, theologically, or ethically, with the race question in the light of the Christian ethic. My presence was a real challenge to their faith! This was true of some of the non-southerners, too, but they tried to cover their real feelings by various techniques of deception. There were still others who had really come to grips with the question of race and were solving it in the light of the high ideals of the Gospel and democracy. In this group was Richford, Vermont's Auburn Carr.

From the moment we met it was my feeling that Auburn Carr did not judge a person first and finally on the basis of race. He had a natural effervescing affability which he did not artificially turn on and off at will—you know what I mean, I am sure! All of us have seen people who could turn on their smiles like a water hydrant—"personality kids"—"glamour boys" (in and out of the pulpit). People, whom you never have known quite how to take! People—all smiles and congeniality under certain conditions yet to whom you must be introduced afresh each time you meet! Well, Auburn was not like that.

We hit it off from the very beginning. In discussing the perennial question of race, intermarriage and the Christian approach to the problem, Auburn made a constructive and significant suggestion. He felt that the church should make a dynamic effort experientially in the area of interracial understanding. The church should be the salt of the earth—salting the social, economic and political order and not continue only to be salted by it. He mentioned the significance of the work which Mr. Richie Low was doing (Mr. Low lives in Johnson, Vermont.) His idea of bringing Negro children into white communities during the summer was tried in Connecticut also by Dr. Oscar Lee, former worker with the Connecticut Council of Churches.

Mr. Carr suggested that we exchange pulpits during August the following year. The idea sounded grand to me—But! You see, my being northern-born, did not insulate me against the evils of the "American brand of democracy" as it subtly and overtly functions to perpetuate color and caste distinctions. Long have I recognized what American education, culture, and institutional religion have done to me!—It has indoctrinated and conditioned me for "place." America seems to do this to most of us—with its subtle psychological barriers in the north, east, and west, together with its legal and lynch barriers in the south! The only difference is (and this, I think is, crucially chronic) some people try to rationalize the evil of segregation; others treat it with what I call "uncritical optimism." These are sick in their very souls, for the evils of segregation, which cannot be compatible with Christianity or democracy, have infected them and they do not know that they are diseased! As these circulate in high and low places, they spread their infection wherever they go even though the virus may be hidden in fancy high-sounding language or in disarming double talk. I knew that this was a thing that needed to be done—but deep fears engulfed my soul as a result of my American conditioning! Eventually our plans were effected.

The white parishioners had to be prepared for the "something new that would be added."—My people most certainly had to be prepared! When the idea was first broached, it met a very frigid indifference—the kind of indifference which ministers and other leaders have learned to interpret as "we are not quite ready for that yet." A vote was called and a very chilly "yea" was recorded. I asked for volunteers. Some people, who believed in me in spite of some of the "strange" ideas I often had, submitted their names. From time to time, during a sermon, I tied the experiment in with the ideals expounded in the Gospel and by democracy. Eventually, it caught hold. The president of one church organization, who should have volunteered but did not, saw that the train was going to leave without her. Subtle criticism concerning her inertia had been strategically dropped here and there for her consumption by church people congenial to the idea. Thi was done in a manner that usually "bring home the bacon." She invited me to he home for a conference. Said she, "I felt s badly when you asked for a committee t put the parsonage in order. Did you know that you were putting your wife in a ba light?" (The parsonage had not been de orated in six and one-half years.) Naivel I admitted that I did not.

"You should have spoken to the ladies c ——— organization (her clambake)," sh pontificated. "You completely ignored us."

Her organization was at the membershi meeting. In fact, the few members of he organization have not missed a church mee ing for years. They were like God's poor— "always with us." I did not remind the lad of that fact!

"Well," I said, "It was not my desire t by-pass anyone. I certainly would like to hav the cooperation of ——— organization." An we secured her (the president) and it (th cooperation).

We tried to prepare for every possible even tuality before leaving so that the Carr fami would be given at least a fair chance of su cess in the Negro community. Then w started for Richford, Vermont. I shall alwa remember the feeling I had as our train le Boston's North Station. My wife, two ch dren, and I were the only Negroes on th train. Every one was cordial yet somewh surprised, it seemed. Not too many Negro traveled in that direction.

Auburn met us at the station. He was lil a lost brother—turning up at long last! W were driven to the parsonage. All along th way people craned at us in utter amazemen I began to wonder: what will she (Auburn wife) be like? How will we make out dinner? We shall all spend one night t gether in the parsonage; how will that be

The moment that we met Sylvia I kne that my worries had been stupid. I to down all of my defences! At dinner, Sylv said, "We had a church supper last night a the ladies gave us the 'left-overs' for tonigh meal." Then I felt completely at home! L ing in a parsonage adjacent to a church have become well accustomed to eating "le overs" from church suppers (when I w lucky enough to get there before the kitch committee carried the remaining food hom

Without further ado, Auburn softly a nounced, "You have a marriage to perform It was like having an atomic bomb exple beneath the chair in which I had been pea fully relaxing.

With great consternation, I respond "Have you told them—everything?"

"There was no need to tell them anyth other than that a visiting clergyman wo be filling our pulpit here during my absenc responded Auburn quietly. Then I really gan to wonder! The couple came for p marital counseling that very evening. seems rather silly even to mention that I w

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t ease. I was quite uneasy until it finally ned upon me the couple was acting just nany Negro couples act at moments like . The ceremony was performed a few : later. None of us seemed any the worse use of the experience.

was my daughter Sue, six months old, went over with a real bang. Our new nds enjoyed holding and coddling her. ve felt that Negroes are foolish in setting arbitrarily Nordic concepts of beauty. of this may be due to exposure to Amer- culture, which is European in origin, the glamourizing of white women by ns of advertising and Hollywood, to the ma of slavery which rests heavily upon Negro, to the "miseducation of the Ne- " by our textbooks which are careful to all in favor of the European Nordic cri- a as the "summum bonum" and to a of anthropological knowledge which ld water down flagrant Nordic cultural paganda. It is my belief that blond hair pale skin are Nordic earmarks of beauty kewise believe that beauty is to be found attributes which do not happen to be ropean and Nordic.

Our friends in Richford saw beauty in gro hair because they had not been psy- logically conditioned by the stereotyped foonery which has been used to make the gro ashamed of his African background to make the white man laugh because non-Nordic.

Upon returning to Summit, I heard glow- reports of the success of the experiment. en the president of ——— organization ld not find language sufficiently adequate describe her feelings. Auburn wrote, "This the first time that I have ever returned m a vacation to find my church stronger n it was when I left;—let's do it again!" We exchanged parsonages and pulpits but really learned that people are just people.

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How One Church Does It

Believing that the reception of the preparatory class into full membership of the church ought to be a memorable occasion, Asbury Church in Allentown, Pennsylvania, has endeavored to arrange a service that would be both impressive and spiritually uplifting. All of the requirements of the Discipline are met and some additional features are added.

The service is held on Palm Sunday or Easter Sunday evening and takes the form of a candle-light service. Before the service, usually the previous afternoon, a service is conducted for the class—this may be termed a rehearsal, as time is taken to arrange the members in the positions they will occupy while standing before the altar rail when being received in the fellowship of the church. The boys are asked to wear dark clothes and the girles light colored dresses. They are called forward in such a manner that their height and position lends to the attractiveness of the occasion.

Before the class comes forward the general superintendent, the department superintendents of the school, along with the teachers of the boys and girls are asked to join the pastor inside the altar rail. As the names of the class are announced the parents, through previous arrangements, also come forward, standing behind their children. When they have taken their places all the lights in the sanctuary are extinguished, with the exception of the necessary exit lights and there is only the soft flickering light of the candles falling on their faces. They are then asked to repeat some of the work and answer some of the more important questions studied during their preparation. After this the ritual for the reception of children and youth into the church is used, and while they are kneeling in prayer, the pastor follows the ritual in placing his hands upon the head of each one pronouncing the prayer of consecration.

After this part of the service each child is presented with a gift and a membership certificate. Then small wooden crosses are placed before them and they are given an opportunity to take one of these crosses as the final act of consecration to Christ and his church.

At this time any parent who may not be a professing Christian or a member of church is invited to likewise make their confessions of Christ and come into the fellowship of the church with their children.

This has proven to be a very impressive and effective service and can be used by any church regardless of the number of preparatory members to be received.

War's Vice

In his traditional Boston University Baccalaureate sermon on the timely theme, "Can Education's Virtue Counteract War's Vice?" delivered last Sunday afternoon in the Boston Arena before the graduating class of 1400 men and women, their families and friends, and trustees and faculty, President Daniel L. Marsh made a strong plea for the maintenance of spiritual idealism in today's educational pattern. Last Sunday's sermon was the 22nd annual one which he has delivered at the Boston University Baccalaureate services.

President Marsh cited Federal Bureau of Investigation recent figures showing an increase in crime of seven and eight per cent in the cities, and more than 15 per cent in the country. In describing concomitants of war which inevitably follow the close of actual conflict, the Boston University leader issued a challenge to education to make peace dynamic.

Clergyman Elected

Berkeley, Calif. (RNS) The Rev. Laurance L. Cross, pastor of Northbrae Community church here, took office as mayor of Berkeley after a hotly-contested election which brought out the largest vote in the city's history. He defeated his only opponent, former Mayor Fitch Robertson, by 6,914 votes.

Elected to serve with him on the council was one of his own parishoners, Mrs. Lilly Whitaker, who polled the greatest majority of any of the ten candidates for the council. She was the only woman candidate.

Long interested in civic affairs, Mr. Cross was "drafted" by a group of interested citizens to seek the office of mayor. He is chairman of the Berkeley Chapter of the American Red Cross and has been chosen to speak for all chapters of the United States at the annual conference of the Red Cross in Cleveland in June. He is also head of the Berkeley group of Alcoholics Anonymous, a member of the advisory board of the YMCA and has done much to better interracial relations in the community.

Church Debt Liquidation

Tuesday night, May 13th, in Great Hall of Trinity Methodist Church, Youngstown, Ohio, over 250 people gathered to witness the completion and join in the victory dinner of the Debt Liquidation Campaign which had began 10 days before on Friday, May 2nd. The total amount subscribed was $153,-454, which is $3,454 over the goal. This represents the giving of almost 2000 people of Trinity Church. Commenting on this victory, chairman L. A. Beeghly said, "The new Trinity was started in 1941, completed in 1943, and now in 1947 less than five years, we have completed a hard task. This victory is due to the good organization, hard work of the workers, and the generosity of our people." Mr. W. E. Bliss, chairman of the Special Gifts Committee and chairman of the board, conducted a short board meeting in connection with the victory dinner. In his appreciative remarks he said, "People's sights have been lifted and a dream has come true, this victory would warm the hearts of the late Bishop Schuyler E. Garth, because he too dreamed of a new and debt free Trinity." Dr. Edwin R. Romig, superintendent of the Youngstown District, was among those present and seated at the head table. Among his remarks he said, "The eyes of a nation and all of Methodism turn toward Trinity as they accomplish this great task. This sets the pace for a new day among our Churches." Dr. Russell J. Humbert, minister, paid high tribute to the leadership and workers as he said, "We have had the best of leadership in the top organizations and the soliciting organization which assured our success. A through job of solicitation has been completed and very few cards remain to be seen. This is a superhuman task well done. This is the beginning of a new era of membership participation on the part of all Trinity people.

This victory marks a high point in the ministerial life of the minister, Dr. Russell J. Humbert. Since going to Firestone Park Methodist Church, Akron, Ohio, in 1935, then being out of seminary for two years, he has conducted 12 current expense, benevolence campaigns, which totaled over $415,-000 and 3 debt liquidating campaigns which totaled over $217,000, or a grand total of 15 campaigns in 12 years and a total amount raised of $632,000. The Firestone Park Methodist Church had a debt of $25,000 which had been standing for a period of more than ten years; the Epworth Methodist Church of Toledo had a debt of $35,000 which had been standing for seventeen years. Trinity Methodist Church of Youngstown, has a recent debt, the reconstructed church and new educational unit having been built but four years ago. Before going to Firestone Park Methodist Church, Dr. Humbert was associated with the financial firm of Martz and Lundy, New York City.

The $153,454 subscribed will be used to liquidate the bonded debt of $102,600., complete the proposed organ to the amount of approximately $32,000., point and repair the building and make some necessary important improvements.

The Witness Of The Methodist Church

(Continued from page 509)

church, and the next Methodist World Conference will be held in Springfield, Massachusetts, September 24—October 2, 1947. It is a well-known fact that three-fourths of the Protestant missionary enterprise is carried by churches in Great Britain and the United States. Of this responsibility The Methodist Church carries one-sixteenth. Since probably three-fourths of the people in the world are non-Christian, there is still such a task of evangelism as to stagger the imagination unless the churches of Christendom work together. In the five great nations which led the Allied cause to victory in the recent war, there are approximately 850 million people and in all probability not more than 150 million could be called Christian. Not only is it beyond the strength of any one church to Christianize the world, but it is not conceivable that such a task can be accomplished without far more cooperation than has heretofore been known.

Bishop Paul N. Garber reminds us of the opportunity The Methodist Church has spiritual guidance in the rebuilding of Europe. Through the cooperation of the Department of State as well as officers of the Army and Navy, I went repeatedly during the last war to Central America, Mexico, and South America; with its educational program, Methodism has a chance for a great leadership Latin America in spite of the attitude of t Roman Catholic Church. Many years ago was my conviction that the approach to t non-Christian lands of the Orient must be total Christian approach; with the organi tion of the Church of Christ in Japan a movements toward union in other orien countries, the Methodist Board of Missio has now a deep desire for cooperation w Boards of other churches. These are illust tions of a challenge to Methodism such it never faced even ten years ago. The dre of union in South India, the desire for a gr Evangelical University in Brazil, the plan a Christian University in Japan, are radi hopes in Christendom today. No denomi tion would want to face the task of maki the world Christian.

The Witness of Methodism

This is a time when every denominati must examine the things for which it sta and determine whether under God it ha message that is in any way distinctive. T truth is that for most denominations the w ness of one is the witness of another and message of one is the message of anoth whatever may have been true in earlier p iods of Protestant history. Both our poli and our theologies have been mingled. D each still have something distinctive? A we claim as distinctive for a denominati others emphasize. What is distinctive Methodism?

I am so anxious for my church to be c scious of its obligation that I want it to th of God's great gifts to it. Through the ye of our history there has always been a z for cooperation with other communic When the General Conference of the Me odist Episcopal Church, South, met in Bir ingham in 1938, the Committee on Chu Relations presented as its first report a d laration of its desire for a Protestant uni Its immediate concern was the union of th Methodist Churches, but it did not desire lose sight of a larger union in its undertak of the immediate task. Not only has th been this zeal for cooperation, but there catholic concepts of religious rites. In service of Holy Communion all are inv who are truly sorry for their sins, are in l and charity with their neighbors, and int to lead a new life. In administering the of baptism, any method is used which candidate perfers. It has never been poss to get the approval of a General Confere for the writing of a creed to which all M

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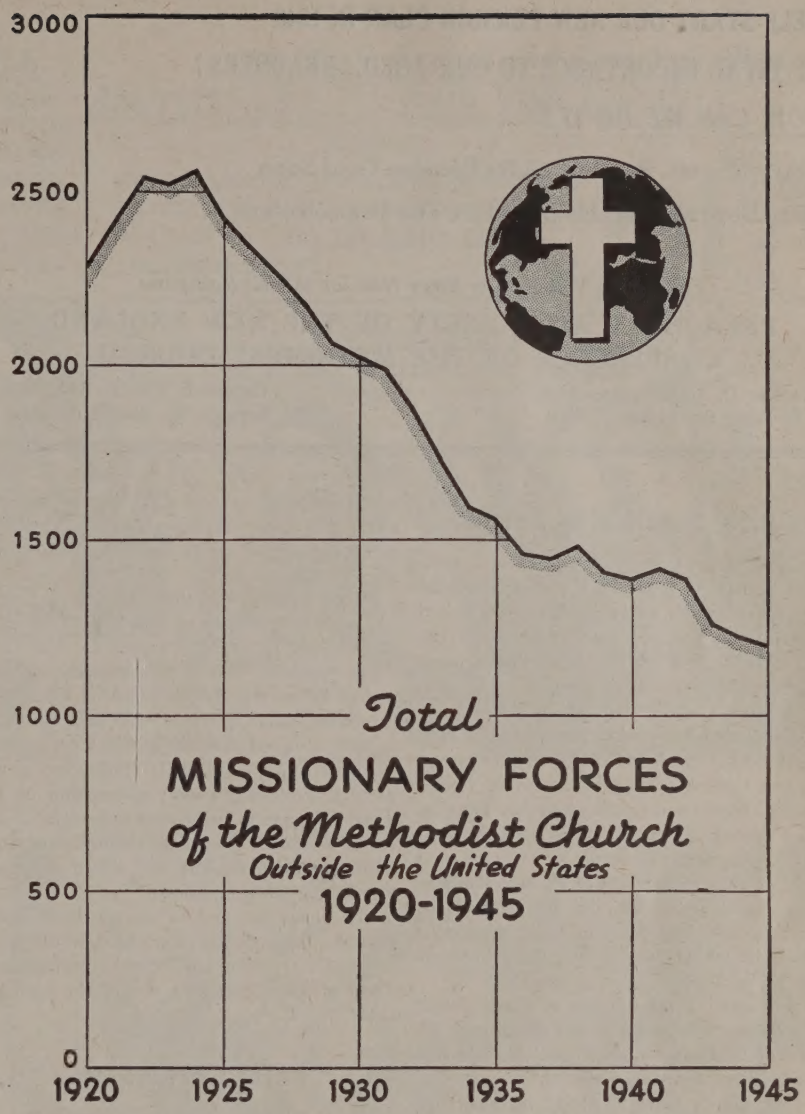
odists must subscribe. The creed used is that which is common to all churches in Christendom.

Furthermore, Methodism has both approaches to religion. It was generally accepted at the Edinburgh Conference on Faith and Order in 1937 that the two approaches to religion made by the churches of Christendom are the historical approach and the psychological approach. The Methodist Church has its ritual services, taken by John Wesley from the *Book of Common Prayer* of the Church of England. Some of the prayers in those services are very old and go back to earlier centuries in the history of the Christian church. Not only does Methodism lay claim to great traditions of the church through the centuries before the Reformation, but in its services it incorporates prayers that have grown out of the religious experiences of saints of other days. In a very true sense of the word, The Methodist Church is a ritualistic church and has the historical approach. On the other hand, the Methodist Movement is traced to the heart-warming experience of John Wesley. Its witness is the witness to the love of God and the saving grace of our Lord, Jesus Christ. All-important is the religious experience of the believer. This is the psychological approach. If Methodism has a distinctive contribution to make to Christendom, it lies in what I have just said.

There is also a witness to bear in these days. It is so easy to become entangled in God's judgments. In such an hour I cannot forget that the great undertaking of Methodism—of Christendom, but especially of Methodism—is to see that no one misses the grace of God. Before leaving England at the close of last May to fly back over the Atlantic, I spent several days in the home of a British layman. He was the Vice-President of the British Conference. In our conversation on the last night, he told me of his plan to speak at a great service in Cornwall on Whitmonday. Ever since the day when John Wesley spoke on Whitmonday to a group of miners in Cornwall, the Methodists have had a service on the spot where he stood. The British layman said to me, "You have seen pictures of the miners listening to Wesley and they had tears coursing down their cheeks. These have been thought of a tears of repentance. It is true that John Wesley spoke to those miners about their sins and by his powerful sermon he convicted them and brought them to penitence. Those tears were also tears of joy because the preacher told these social outcasts, who would not be welcome at the King's Court or in the great houses of England, that they were sons of the King of Heaven. Not only did he convince these forgotten men of God's interest but he also convinced them of God's love. It is my conviction that we would not hold that service year after year if Wesley had talked only about man's sin. We hold it because Wesley talked about God's love." One of the churches in London destroyed by German bombs was the historic church of St. Clement Danes of the Strand. A friend told me that he was walking along the Strand on the Sunday after the church was destroyed. He saw a woman climbing over the rubble with a vase of flowers in her hand. She placed it on the only corner of the altar still standing. That is the kind of faith that Methodism seeks to keep alive in the world. Important as it is for Methodism to promote church union and Christian unity, it is equally important that it should in Ecumenical Christianity bear its historical witness to the grace of our Lord Jesus Christ and the love of God. When cooperation and zeal to heal the broken body of our Lord have done their work, it will be found that a great contribution of Methodism to world Christianity will be the warming of its heart. "See to it that no one misses the grace of God."



Source: Files of the Board of Missions and Church Extension, the Methodist Church

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Unity Possible in Decade

BROOKLYN, N. Y. (RNS) Protestant unity can be achieved within a decade provided the machinery is set in motion now, Bishop G. Bromley Oxnam, resident bishop of the New York area of The Methodist Church and former president of the Federal Council of Churches, declared here.

Addressing the closing session of the New York East Annual Conference of the Church, Bishop Oxnam proposed that ten or twelve major Protestant denominations join together in a special convention called specifically to "effect union, not to discuss it."

More than 80 per cent of all Protestants in the United States, he said, are members of 13 denominations. Most of those denominations, he added, would look with favor on such a gathering.

Emphasizing the urgency of the situation, the Bishop termed Protestant disunity a "denial of God" at a time when "atheistic and materialistic forces are abroad."

"We cannot move forward," he said, "unless we move together."

Although the time has come to "call on the churches of Jesus Christ around the earth to unite," Bishop Oxnam declared, "yet unity will never be achieved by a return to Rome nor by one party insisting that other groups join it."

"We must first unite the Protestant churches," he said, "and then we can consider a higher synthesis of the Church throughout the world."

Protestant unity does not necessarily involve rule by bishops nor does it require the use of a certain book, he said. Different congregations, the Bishop explained, could feel free to choose one of six or eight types of worship service.

"What harm would there be in setting up one great new service of consecration for all clergymen?" he asked.

He predicted that immediate advantages would follow the establishment of a united Protestant Church. These, he said, might include a united overseas missions program; use of a common hymnal; publication of a national Protestant paper; sponsorship of a non-denominational Christian radio hour and visual education program; setting-up of an over-all pension system; and united support for theological seminaries.

The basis for such a united Protestant Church, Bishop Oxnam concluded, would not rest upon a person but "upon a confession: Thou art the Christ, the son of the Living God."

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Peter Cartwright Comes to Boston

(Continued from page 517)

preach one of my best sermons, in a plain, grave, sober manner; and although I never thought myself a great preacher, yet I really felt I had done very near my best that time."

But Peter Cartwright preaching in "a plain, grave, sober manner" was not what they had come to hear. The crowd was disappointed, and several flatly told him so, to his intense mortification. He went to his room and prayed about it. That night he preached again at North Russell Street, but was told again that he had failed to meet the expectations of the people. Peter was provoked, and said to some of his critics that he "could give people ideas, but he could not give them the capacity to receive those ideas!"

Next day he told Dr. Cummings not to give him any other appointment in Boston during the conference, for, said he, "Your people here have not got sense enough to know a good sermon when they hear it!"

The trouble was, of course, that in the staid atmosphere of a Boston church, which organ, choir, and all the rest of it, Peter Cartwright, fiery, quick-witted, quick tempered, plain-spoken preacher of the western plains, could not be himself; and furthermore, his reputation as an excitable, witty, fire-and-brimstone preacher had been spread through Boston, and that was how the people wanted to hear him.

Evidently he realized this, for when he was asked again by "old Brother Taylor" to preach at the Bethel Charge and redeem the reputation of the western preachers—two more of whom had failed to strike fire in Boston—Peter replied:

"Brother Taylor, you need not think that any of us western preachers are anxious about preaching to you in Boston; your way of worship here is so different from ours in the west that we are confused. There's your old wooden god, the organ, bellowing up in the gallery, and a few dandified singers lead in singing, and really do it all. The congregation won't sing, and when you pray they sit down instead of kneeling. I don't think I will try to preach in Boston any more, unless you would permit me to conduct the services after the western manner."

To which the wise Brother Taylor answered: "Brother, you *must* preach to us at the Bethel; roll up your sleeves, and unbutton your collar, and give us a real western cut."

Which is exactly what Peter did the next Sunday, with the result that, as he expressed it, "during his stay in Boston after this he could pass anywhere for Peter Cartwright, the old pioneer of the west."

Whether it was because he finally warmed up and struck fire in his preaching or not, Peter Cartwright remembered his visit to Boston with a great deal of pleasure and declared that that General Conference was just about the best he ever attended. "I will say that a more generous, hospitable and social people I never found anywhere than in Boston. This was the tenth General Conference which I attended. The others had sat at Cincinnati, Pittsburgh, Baltimore, Philadelphia, and New York; and though we were treated very friendly in all these cities, yet the General Conference in Boston was more highly honored by all classes of citizens than any I ever attended; and sure enough, to use the saying of Brother Crandall, I found live, green yankees by the thousands, and some of them very talented, and most of them well educated. . . . Hail, Boston! Live forever!"

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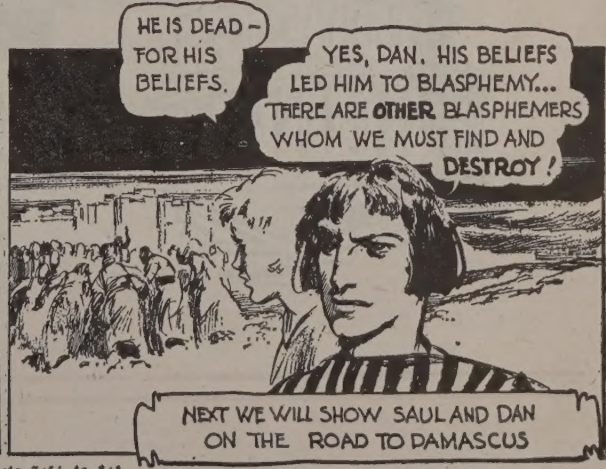
JERUSALEM WAS TENSE. JESUS HAD BEEN CRUCIFIED, BUT HIS FOLLOWERS REFUSED TO BE SILENCED. FIRST PETER AND JOHN DEFIED THE ELDERS AND NOW STEPHEN APPEARED IN THE STREETS PROCLAIMING THAT THE RISEN JESUS WAS GREATER THAN MOSES. MUTTERINGS LIKE SUBDUED THUNDER RAN THROUGH THE CROWD, THE FIRST ROAR OF THE COMING STORM. SAUL OF TARSUS, A MEMBER OF THE COUNCIL, STOOD BY WITH HIS YOUNG FRIEND DAN AND WATCHED THE SCENE WITH SMOLDERING EYES.



Dan represents any boy of the period

Bible Reference Acts 7:55 to 8:1

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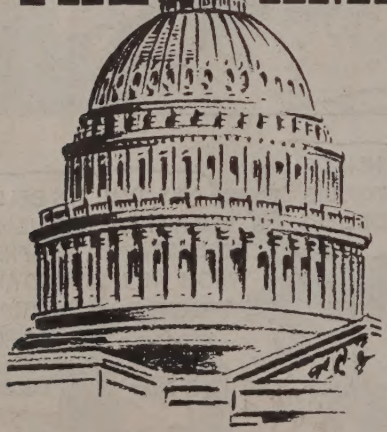

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